

The copyright © of this thesis belongs to its rightful author and/or other copyright owner. Copies can be accessed and downloaded for non-commercial or learning purposes without any charge and permission. The thesis cannot be reproduced or quoted as a whole without the permission from its rightful owner. No alteration or changes in format is allowed without permission from its rightful owner.



**EXPLORING INFORMATION SEEKING IN NEW MEDIA AMONG
CONVERT CHINESE MUSLIM**



**DOCTOR OF PHILOSOPHY
UNIVERSITI UTARA MALAYSIA
2019**



Awang Had Salleh
Graduate School
of Arts And Sciences

Universiti Utara Malaysia

PERAKUAN KERJA TESIS / DISERTASI
(Certification of thesis / dissertation)

Kami, yang bertandatangan, memperakukan bahawa
(We, the undersigned, certify that)

MA TING

calon untuk Ijazah
(candidate for the degree of)

PhD

telah mengemukakan tesis / disertasi yang bertajuk:
(has presented his/her thesis / dissertation of the following title):

"EXPLORING INFORMATION SEEKING IN NEW MEDIA AMONG CONVERT CHINESE MUSLIM"

seperti yang tercatat di muka surat tajuk dan kulit tesis / disertasi.
(as it appears on the title page and front cover of the thesis / dissertation).

Bahawa tesis/disertasi tersebut boleh diterima dari segi bentuk serta kandungan dan meliputi bidang ilmu dengan memuaskan, sebagaimana yang ditunjukkan oleh calon dalam ujian lisan yang diadakan pada : **02 Disember 2018.**

That the said thesis/dissertation is acceptable in form and content and displays a satisfactory knowledge of the field of study as demonstrated by the candidate through an oral examination held on:
December 02, 2018.

Pengerusi Viva:
(Chairman for VIVA)

Assoc. Prof. Dr. Norhafezah Yusof

Tandatangan
(Signature)

Pemeriksa Luar:
(External Examiner)

Assoc. Prof. Dr. Jusang Bolong

Tandatangan
(Signature)

Pemeriksa Dalam:
(Internal Examiner)

Dr. Mohd Khairie Ahmad

Tandatangan
(Signature)

Nama Penyelia/Penyelia-penyelia:
(Name of Supervisor/Supervisors)

Dr. Romlah Ramli

Tandatangan
(Signature)

Nama Penyelia/Penyelia-penyelia:
(Name of Supervisor/Supervisors)

Dr. Nik Adzrieman Abdul Rahman

Tandatangan
(Signature)

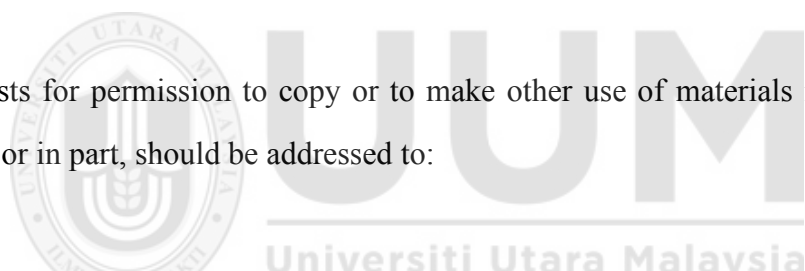
Tanakh:

(Date) **December 02, 2018**

Permission to Use

Presenting this thesis in fulfilment of the requirements for a postgraduate degree from Universiti Utara Malaysia, I agree that the Universiti Library may make it freely available for inspection. I further agree that permission for the copying of this thesis in any manner, in whole or in part, for scholarly purpose may be granted by my supervisor(s) or, in their absence, by the Dean of Awang Had Salleh Graduate School of Arts and Sciences. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to Universiti Utara Malaysia for any scholarly use which may be made of any material from my thesis.

Requests for permission to copy or to make other use of materials in this thesis, in whole or in part, should be addressed to:



Dean of Awang Had Salleh Graduate School of Arts and Sciences
UUM College of Arts and Sciences
Universiti Utara Malaysia
06010 UUM Sintok

Abstract

The communication technology development reshaped the global information seeking landscape, and this study shed new light on the Islamic information seeking through new media platform of the convert Chinese Muslim which were highly unexplored. This research aims to understand the new media platform which is utilized by convert Chinese Muslim and the influential factor of the new media utilization, in further, this research identifies the scope of Islamic information which convert Chinese Muslim acquired through new media platform and the credibility of the Islamic information sources. This research applied qualitative research method which tried to understand the Islamic information seeking of convert Chinese Muslim through new media utilization. This research used snow ball sampling to recruit 16 convert Chinese Muslim who currently live in mainland China as the informants in this research, and used in-depth interview to collect data and use Nvivo software to analyze data. Apparently, the researcher found out that current social media are widely used for convert Chinese Muslim for their Islamic information seeking since most of the Chinese Muslim website and many foreign websites were blocked, and the China-based social media, WeChat became the most widely used social media platform for Islamic information seeking. Performance expectancy, effort expectancy, social influence and facilitating condition are all influence media utilization of convert Chinese Muslim. The convert Chinese Muslim have not only acquired fundamental Islamic information, but also acquired practical Islamic information which is provided by Muslim from all over the world. The convert Chinese Muslim judge the credibility of source from the content, the source-writer relation, and the third party. This study is far from representative of the experience of all convert Chinese Muslim in China, it provides some preliminary evidence for Islamic information seeking behavior of the convert Chinese Muslim in contemporary China. This research provides the evidence for information seeking theory, within the Wilson's model, the credibility of source also influence the information seeking behavior. This research finding adds one more attribution to Internet's Islamic information credibility scale which expanded source credibility theory. This research finds that the credibility of source is a mediated factor of the unified theory of acceptance and use of technology (UTAUT), This research also provided evidence for use and gratification theory from the information seeking behavior of convert Chinese Muslim from Chinese context.

Keywords: Utilization of new media, Islamic information seeking, Convert Chinese Muslim, information seeking theory, The unified theory of acceptance and use of technology (UTAUT)

Abstrak

Perkembangan teknologi komunikasi membentuk semula lanskap pencarian maklumat global, dan kajian ini memberikan gambaran baru mengenai pencarian maklumat berkaitan Islam melalui platform media baharu oleh Cina Muslim yang belum diterokai. Penyelidikan ini bertujuan untuk memahami platform media baharu yang dimanfaatkan oleh masyarakat Cina Muslim dan faktor yang mempengaruhi penggunaan media baharu, selanjutnya, penyelidikan ini mengenal pasti skop maklumat Islam yang mereka perolehi melalui platform media baharu dan kredibiliti sumber maklumat Islam. Penyelidikan ini menggunakan kaedah penyelidikan kualitatif yang cuba memahami maklumat Islam bagi Cina Muslim melalui penggunaan media baharu. Kajian ini menggunakan persampelan bola salji dengan 16 orang Cina Muslim yang kini tinggal di China sebagai informan dalam kajian ini, dan menggunakan temubual mendalam bagi mengumpulkan data serta dianalisis menggunakan perisian Nvivo. Nampaknya, penyelidik mendapati bahawa media sosial semasa dan media sosial yang berpangkalan di China, WeChat menjadi yang paling banyak digunakan untuk mencari maklumat Islam sejak banyak persatuan laman web Muslim Cina dan banyak laman web asing yang disekat. Jangkaan prestasi, jangkaan usaha, pengaruh sosial dan kemudahan yang membantu adalah faktor yang mempengaruhi penggunaan media dalam kalangan Cina Muslim. Mereka bukan sahaja memperoleh maklumat Islam yang asas, tetapi juga memperoleh maklumat Islam yang praktikal yang disediakan oleh umat Islam dari seluruh dunia. Masyarakat Cina Muslim yang menilai kredibiliti sumber dari kandungan, hubungan sumber-penulis, dan pihak ketiga. Kajian ini jauh dari wakili pengalaman semua Cina Muslim di China, ia menyediakan beberapa bukti pendahuluan untuk mencari maklumat Islam tingkah laku pencarian maklumat dalam kalangan masyarakat Cina Muslim secara kontemporari di China. Penyelidikan ini memberikan Tero Pencarian Maklumat, dalam model Wilson, kredibiliti sumber juga mempengaruhi tingkah laku pencarian maklumat. Penemuan penyelidikan ini menambah satu lagi faktor kepada skala kredibiliti maklumat Islam melalui internet yang menambahkan kepada teori kredibiliti sumber. Penyelidikan ini mendapati bahawa kredibiliti sumber adalah faktor pengantara Teori Penerimaan dan Penggunaan Teknologi (UTAUT), Kajian ini juga membuktikan untuk Teori Penggunaan dan Kepuasan daripada tingkah laku pencarian maklumat bagi Cina Muslim dari konteks China.

Kata kunci: Penggunaan media baharu, Pencari maklumat Islam, Cina Muslim, Teori Pencarian maklumat, The unified theory of acceptance and use of technology (UTAUT)

Acknowledgement

I am grateful to the Almighty Allah the One and only one who granted me the perseverance and ability to successfully complete my PhD. ALHAMDULILLAH

This dissertation represents years of hard work on my part, but many more years of support and encouragement by some very exceptional people including my family, mentors, friends, and colleagues. I wish to express my deepest appreciation and gratitude to all the people that have contributed to the completion of this dissertation.

I am heartily thankful to my supervisor, senior lecturer Dr. Romlah binti Ramli, whose encouragement, guidance and support enabled me to complete my dissertation.

I wish to express my deepest appreciation and gratitude to my co-supervisor Dr. Nik Adzrieman Abdul Rahman, whose endless encouragement, considerate guidance and continuing support from the initial to the final level that enabled me to broaden my knowledge and to make significant progress.

I would like to express my sincere gratitude to many lecturers in UUM, Prof. Dr. Che Su Mustaffa, Dr. Mohd. Khairie Ahmad, Dr. Bahtiar Bin Mohamad. I also would like to thanks Dr. Joyce Cheah Lyn-Sze, Dr. Mohd Zuwairi Mat Saad and Dr. Adibah Ismail for their valuable advice in my proposal defence.

I am especially grateful to my beloved parents, brothers and sisters, for their years of patience and unwavering support during my PhD journey. A very special thanks go to my husband, Libo for his invaluable encouragement, psychological support and patient understanding during the years of my research. My daughters, Samiya, you really helped in your own unique way to devote to the accomplishment of this work. Thank you for always being here for me and assisting me to reach my goals. I dedicate this thesis to them.

Finally, my gratitude to all of my friends from different countries those I knew them here in Malaysia.

Table of Content

| | |
|---|-----------|
| Permission to use..... | i |
| Abstract..... | ii |
| Abstrak..... | iii |
| Acknowledgement..... | iv |
| Table of content..... | v |
| List of tables..... | xi |
| List of figures..... | xii |
| List of appendix..... | xiv |
| CHAPTER ONE: INTRODUCTION..... | 1 |
| 1.1 Introduction..... | 1 |
| 1.2 Background of study..... | 1 |
| 1.3 Problem Statement..... | 6 |
| 1.4 Research Questions and Research Objectives..... | 12 |
| 1.4.1 Research questions..... | 12 |
| 1.4.2 Research objectives..... | 12 |
| 1.5 The significance of the study..... | 13 |
| 1.5.1 Knowledge implications..... | 13 |
| 1.5.1 Practical implications..... | 15 |
| 1.6 The research scopes..... | 15 |
| 1.7 Conceptual definition..... | 16 |
| 1.8 Structure of the thesis..... | 17 |
| CHAPTER TWO: LITERATURE REVIEW..... | 19 |
| 2.1 Introduction..... | 19 |
| 2.2 Muslim in China..... | 19 |
| 2.3 information seeking | 23 |
| 2.3.1 Information seeking through education | 23 |

| | |
|--|------------|
| 2.3.1.1 The concept of education in western and Islamic perspective | 24 |
| 2.3.1.2 Islamic information seeking through education | 27 |
| 2.3.1.3 Brief history of Chinese Islamic information seeking through education | 35 |
| 2.3.1.4 Islamic information seeking through education in contemporary China | 41 |
| 2.3.2 Information seeking through new media utilization | 48 |
| 2.3.2.1 Conception of new media | 48 |
| 2.3.2.2 New media development | 50 |
| 2.3.2.3 Information and Communication Technologies (ICTs) and information seeking | 60 |
| 2.3.3.4 Information seeking through new media | 66 |
| 2.3.3.5 Islamic information seeking through new media | 72 |
| 2.3.3.6 Islamic information seeking through new media and in China | 78 |
| 2.4 The media type which utilized for information seeking | 82 |
| 2.5 The influential factors of the new media utilization for Islamic information seeking | 86 |
| 2.6 The scope of the Islamic information in new media platforms | 89 |
| 2.7 The credibility of Islamic information source in new media platforms | 92 |
| 2.8 The theories of the study | 94 |
| 2.8.1 Information seeking theory | 94 |
| 2.8.2 The unified theory of acceptance and use of technology (UTAUT) | 97 |
| 2.8.2.1 UTAUT Model | 98 |
| 2.8.2.2 UTAUT Construct Description | 99 |
| 2.8.3 Source credibility theory | 101 |
| 2.8.4 Uses and gratification theory | 105 |
| CHAPTER THREE METHODOLOGY | 108 |
| 3.1 Introduction | 108 |

| | |
|---|------------|
| 3.2 Research design | 108 |
| 3.3 Data collection | 109 |
| 3.3.1 In-depth interview..... | 110 |
| 3.3.2 Population of Chinese Muslim..... | 113 |
| 3.3.3 Informant Selection..... | 114 |
| 3.3.4 Interview ethical issue..... | 117 |
| 3.3.5 Interview protocol | 118 |
| 3.4 Data analysis technique | 119 |
| 3.5 Summary of the chapter..... | 121 |
| CHAPTER FOUR DATA ANALYSIS AND FINDINGS..... | 122 |
| 4.1 Introduction | 122 |
| 4.2 Profile of In-depth Interviewees | 122 |
| 4.3 The first research finding: the utilization of media type..... | 127 |
| 4.3.1 Web based media..... | 128 |
| 4.3.1.1 Website..... | 129 |
| 4.3.1.2 Online radio..... | 131 |
| 4.3.1.3 Online movie and TV drama..... | 132 |
| 4.3.2 Social media..... | 134 |
| 4.3.2.1 WeChat..... | 135 |
| 4.3.2.2 QQ..... | 137 |
| 4.3.2.3 Facebook..... | 138 |
| 4.3.2.4 YouTube..... | 139 |
| 4.3.3 Other media..... | 141 |
| 4.3.3.1 Search engine Baidu | 141 |
| 4.3.3.2 App | 142 |
| 4.4 The research finding two: influential factors of media utilization..... | 145 |
| 4.4.1 Facilitating conditions..... | 146 |
| 4.4.1.1 Availability..... | 147 |
| 4.4.2 Effort expectancy..... | 150 |

| | |
|---|-----|
| 4.4.2.1 Convenience..... | 151 |
| 4.4.2.2 Fast access to information..... | 153 |
| 4.4.3 Social Influence..... | 154 |
| 4.4.3.1 Interpersonal relations..... | 155 |
| 4.4.3.2 Intolerant environment..... | 156 |
| 4.4.4 Performance expectancy..... | 158 |
| 4.4.4.1 Large amount of information..... | 159 |
| 4.4.4.2 Page design..... | 161 |
| 4.4.5 Behavioral intention..... | 163 |
| 4.4.5.1 Motivation..... | 163 |
| 4.5 The research finding three: the scope of the Islamic information..... | 166 |
| 4.5.1 Fundamental Islamic information..... | 167 |
| 4.5.1.1 Quran..... | 168 |
| 4.5.1.2 Hadith..... | 169 |
| 4.5.1.3 Sharia Law..... | 171 |
| 4.5.1.4 Five pillars of Islam..... | 172 |
| 4.5.1.5 Six main beliefs..... | 173 |
| 4.5.2 Practical Islamic information..... | 175 |
| 4.5.2.1 Daily life of Muslim..... | 176 |
| 4.5.2.2 History..... | 178 |
| 4.5.2.3 Different Muslim groups..... | 179 |
| 4.5.2.4 Arabic language..... | 181 |
| 4.5.2.5 Muslim Children's education..... | 182 |
| 4.5.2.6 Women issue..... | 183 |
| 4.6 The research finding four: the credibility of the Islamic information source..... | 184 |
| 4.6.1 Authentic source..... | 186 |
| 4.6.1.1 Writing based on Quran | 187 |
| 4.6.1.2 Writing based on Hadith..... | 188 |
| 4.6.2 Source - writer relationships..... | 189 |

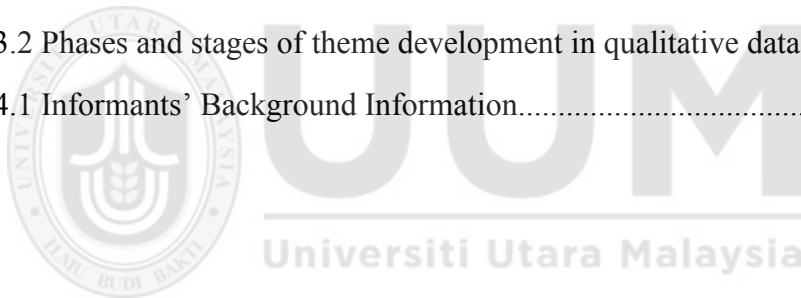
| | |
|--|------------|
| 4.6.2.1 Provider is trustful..... | 191 |
| 4.6.2.2 Platform is famous | 192 |
| 4.6.2.3 Provider is a famous Muslim..... | 192 |
| 4.6.2.4 Writer has a reference..... | 194 |
| 4.6.3 Certifier is trustful..... | 195 |
| 4.6.3.1 Certifier has place familiarity..... | 196 |
| 4.6.3.2 Certifier is an Imam or senior Muslim..... | 197 |
| 4.7 Other Findings..... | 200 |
| 4.7.1 The Muslim individual was an important source of Islamic information | 200 |
| 4.7.2 The published book still is an important source of fundamental Islamic information..... | 202 |
| 4.7.3 Published Islamic books were available and have high credibility..... | 203 |
| 4.7.4 The informant calls for the higher quality Islamic information in social media..... | 204 |
| 4.8 Conclusion of research findings..... | 207 |
| 4.9 Summary of this chapter..... | 208 |
| CHAPTER FIVE DISCUSSION AND CONCLUSION..... | 209 |
| 5.1 Introduction | 209 |
| 5.2 Research findings summary | 209 |
| 5.3 Discussion on Research findings..... | 212 |
| 5.3.1 The utilization of new media channels for Islamic information seeking | 213 |
| 5.3.1.1 The utilized Media channels..... | 213 |
| 5.3.1.2 Influential factors of media utilization..... | 215 |
| 5.3.1.3 The Scope of the Islamic information..... | 221 |
| 5.3.2 Credibility of the Islamic information source..... | 223 |
| 5.4 Research contribution..... | 226 |
| 5.4.1 Implication contribution..... | 226 |

| | |
|---|-----|
| 5.4.2 Theoretical contribution..... | 227 |
| 5.4.2.1 Information seeking theory..... | 227 |
| 5.4.2.1 Source credibility theory..... | 229 |
| 5.4.2.1 UTAUT theory..... | 229 |
| 5.4.2.1 Use and gratification theory..... | 232 |
| 5.5 Limitation, suggestions and directions for future research..... | 233 |
| 5.6 Conclusion..... | 234 |
| References..... | 236 |
| Appendix | 270 |



List of Tables

| | |
|--|-----|
| Table 2.1 Different Muslim groups in China..... | 22 |
| Table 2.2 Differences between Formal, Non-formal and Informal education..... | 24 |
| Table 2.3 The population and the number of college and University of Chinese and Chinese Muslim..... | 44 |
| Table 2.4 The basic information about Koranic Institutes..... | 45 |
| Table 2.5 10 most Popular social media in China..... | 58 |
| Table 2.6 The Internet's Islamic Information Credibility scale..... | 77 |
| Table 2.7 Media platforms which utilized for information seeking..... | 86 |
| Table 2.8 Influential factors of the utilization of new media for knowledge seeking..... | 88 |
| Table 3.1 The current living places of the informants..... | 117 |
| Table 3.2 Phases and stages of theme development in qualitative data analysis..... | 121 |
| Table 4.1 Informants' Background Information..... | 123 |



List of Figures

| | |
|---|-----|
| Figure 2.1 Muslim distribution in China..... | 21 |
| Figure 2.2 Summary of the history of the Islamic education in China..... | 41 |
| Figure 2.3 The location of ten Koranic institutes in the Muslim distribution map.... | 43 |
| Figure 2.4 A total number of websites..... | 50 |
| Figure 2.5 The logo of Google..... | 51 |
| Figure 2.6 The logo of Baidu..... | 52 |
| Figure 2.7 The top 10 Most popular social media in 2018 with logo..... | 53 |
| Figure 2.8 World map of social networks in 2017..... | 54 |
| Figure 2.9 World map of social networks in 2018..... | 54 |
| Figure 2.10 Top 10 most popular social networking Apps..... | 55 |
| Figure 2.11 Social media sites as pathway to news in America..... | 56 |
| Figure 2.12 Individuals using the internet | 61 |
| Figure 2.13 Mobile cellular subscriptions..... | 62 |
| Figure 2.14 Media in China..... | 79 |
| Figure 2.15 Media in China and its affecting factors..... | 81 |
| Figure 2.16 Wilson’s model (1981). | 95 |
| Figure 2.17 UTAUT model | 98 |
| Figure 4.1 The gender percentage of informants | 124 |
| Figure 4.2 The location of the informants in the map of China | 125 |
| Figure 4.3 Mapping the research finding of utilized media type..... | 127 |
| Figure 4.4 Web based media groups and subgroups with reference..... | 128 |
| Figure 4.5 Social media group and subgroups with reference..... | 135 |
| Figure 4.6 Other media group and subgroups with reference..... | 141 |
| Figure 4.7 Logo of an App named Muslim Pro | 144 |
| Figure 4.8 Mapping the research findings of influential factors of media utilization | 146 |
| Figure 4.9 Subgroups of facilitating conditions with reference..... | 147 |
| Figure 4.10 Subgroups of effort expectancy with reference..... | 151 |

| | |
|---|-----|
| Figure 4.11 Subgroups of social influence with reference..... | 155 |
| Figure 4.12 Subgroups of performance expectancy with reference..... | 159 |
| Figure 4.13 Subgroups of behavioral intention with reference..... | 163 |
| Figure 4.14 Mapping the research findings of the scope of Islamic information | 166 |
| Figure 4.15 Subgroups of fundamental Islamic information with reference..... | 167 |
| Figure 4.16 Subgroups of practical Islamic information with reference..... | 176 |
| Figure 4.17 Mapping the researching finding of credibility of Islamic information sources | 185 |
| Figure 4.18 Authentic source and sub groups with reference..... | 186 |
| Figure 4.19 The source-writer relation group and subgroups with reference..... | 190 |
| Figure 4.20 certifier and sub groups with reference..... | 196 |
| Figure 4.21 The relationship among the informant, the Islamic information and the certifier..... | 199 |
| Figure 5.1 Mapping the research findings of new media utilization and Islamic information seeking..... | 210 |
| Figure 5.2 The relationship among convert Muslim, media and Islamic information..... | 228 |
| Figure 5.3 Credibility of source in UTAUT model..... | 232 |

List of Appendixes

| | |
|---|-----|
| Appendix 1 Formal letter for interview invitation in English..... | 270 |
| Appendix 2 Formal letter for interview invitation in Chinese..... | 272 |
| Appendix 3 Interview consent letter in English..... | 274 |
| Appendix 4 Interview consent letter in Chinese..... | 275 |
| Appendix 5 Interview Protocol in English..... | 276 |
| Appendix 6 Interview Protocol in Chinese..... | 278 |



CHAPTER ONE

INTRODUCTION

1.1 Introduction

The development of information and communication technology (ICT) does not only bring changes in human life (Haythornthwaite & Kendall, 2010; Punyatoya, 2011) but also reshaped the global information seeking landscape in the Twenty-first Century, especially for the information seeking from the learner's perspective. The diverse new media platforms which created by technology development are more suitable for information seeking in lifelong learning and informal learning (Gö, 2015; McLoughlin & Lee, 2010; Radovanović, Hogan & Lalić, 2015). A number of ICT based tools and services, such as internet-based new media are available to use for enabling and enhancing information seeking (Carlsson, 2008). However, studies on Islam and the utilization of new media are very inadequate and have been basically conducted by either sociologist or computer specialist (Hatab, 2016; Horsfield, 2007), much less research on the utilization of new media and Islamic information seeking. Especially for those people or groups who have difficulty to seek information through other channels (Jørgensen, 2010), the new media became the most convenient, economical channel for information seeking.

1.2 Background of the study

In the 21st century, followed by technology development, global society involved in the information age. In this information age, the ICT development contributed the

information seeking not only in the formal education but also in lifelong informal seeking (Englund, Olofsson & Price, 2016; Haddad & Draxler, 2002; Patel & Patel, 2017; Pérez-Sanagustín, Nussbaum, Hilliger, Alario-Hoyos, Heller, Twining & Tsai, 2016; Tondeur, Aesaert, Pynoo, Braak, Fraeyman & Erstad, 2015) from diverse perspective.

The religious information seeking faced many challenges in the information age, especially Islamic information seeking in China. On the other hand, the government has permitted limited freedom of religious belief and has restricted religious behavior and control over the educational system to marginalized religious beliefs. Furthermore, after September 11, the Chinese government has used the United State of America (USA) led war against terrorism to justify the repression of Islamic activities, the Chinese Muslim became the first victim groups of Islamophobia in China just like Muslim in other western countries (Abdel-Fattah, 2017; Cleland, Anderson & Aldridge-Deacon, 2017; Lulat, 2006; Hodge, Zidan & Husain, 2017). In addition, Chinese government manages religious activity that lies more in the education of the younger generation in historical materialism, loyalty to the party-state and atheism (Potter, 2003; Xie, Tong & Yang, 2017). Consequently, the Islamic information seeking of Chinese Muslim is struggling with the challenge not only from the Islamic information seeking system but also from the social environment in China.

Islam as a religion was introduced into China in Tang Dynasty, Islamic information seeking process in China began from that time through family education. During this period, the young generation started seeking Islamic information from prior generation

(Ma, 2004; Li, 2008). Since the 17th century, Chinese Muslim developed mosque education (*jingtangjiaoyu* 经堂教育) as the basic and main Islamic information seeking system in China. It was the most widely accepted that the mosque education was the beginning of the systematic Islamic religious education of the Chinese Muslim.

Mosque education is carried out in mosque, imam recruits Muslim student to teach fundamental Islamic knowledge. The students seeking fundamental Islamic information through the mosque education for the purpose of becoming a proper Muslim and an educated imam. (Ha, 2013; Li, 2008; Ma, 1996; Ning, 1985; Wen & Gao, 2014). However, due to the anti-religion political movement in the 1950s and ten years Culture Revolution Movement in 1960s and 1970s, (FitzGerald, 1967; Israeli, 2012, Yang, 2014), the mosques in China were closed twenty years since 1958 and gradually reopened after the implementation of reform and opening up policy in China. The mosque education was forced to stop for more than twenty years (Li, 2017; Wan & Li, 2005), essentially Islamic education was suspended in Muslim Communities during that time and even now in some places, due to mosques which have been destroyed or failed to reopen. During this time, Islamic information seeking became difficult and dangerous for Chinese Muslim.

In the late Qing Dynasty and the early Republic of China, the Chinese Muslim developed the modern school to fulfill the need of the modern talent of the Muslim society of China. The students in these modern schools were not only seeking modern education information which was the same or similar to the national education system but also was able to seek fundamental Islamic information. Many excellent Muslims

have been trained in these modern schools. Consequently, these modern schools were contributed to the prosperous media and associations of Muslim society (Liu, 2014; Ma, 1996; Ma, 2002; Ma, 2009; Ning, 1985). However, these modern schools have been the constant casualties of the turmoil of war in Nineteen and Twenty Century.

After 1949, these modern schools of Chinese Muslim were forced to incorporate with the national education system which was strictly separated from religious education and the education keeps political study as the central task and prepares the students with communist ideals and loyalty to party-state (Tsang, 2000; Xie, et al., 2017). Subsequently, educating the Chinese Muslim was restricted to the mosque, and there was almost no chance for Muslim to obtain conventional education and Islamic education at the same time (Ma, 2013). The Chinese Muslim have either acquired fundamental Islamic information from the mosque education or acquired modern science information from conventional education system separately.

After 1978, the Chinese government started to implement the reform and opening up policy. It inspired a religious revival in Chinese society since then (Chan, 2004; Israeli, 2012; Yang, 2014). Meanwhile, it caused the upsurge of the fundamental Islamic information seeking of Chinese Muslim and consequently the lack of the educated imams in the Muslim community. There were ten Islamic education institutions were set up by the Chinese government and financially supported by the government, but only some of these Koranic institutes were able to recruit students.

In addition, more and more private Arabic language schools were set up to fulfill the need of fundamental Islamic information seeking of Chinese Muslim in the Muslim community. However, these private Arabic language schools recruit the students who have finished or almost finished of nine-years compulsory national education, but could not pursue their studies in public national school due to poor academic performance, it meant the Islamic information seeking was the alternative plan for their education (Ma, 2013). After graduation, some students study further in Islamic institutes in China or in foreign Islamic countries to continue their Islamic information seeking to a higher level.

Chinese Islam varies, it is can mainly divide into two groups, Turkic stock, and Hui which is called China Proper, the former settled in the Xinjiang Uyghur autonomy region with lesser groups, like the Kazakh, the Kirghiz, the Uzbeks, the Tatars, and the Tajik. The latter dispersed in the vast territory of China (Friedrichs, 2017). Consequently, Islamic education has to be carried out both in Uyghur language and in the Chinese language. The Islamic education in Uyghur language was provided in Xinjiang Uyghur autonomy region, and the Islamic education in the Chinese language can be found in many other places in China.

The Islamic education in Chinese was also embraced by other minority groups settled in the Western part of China, such as the Dongxiang, the Baoan, the Salar (Han, 1993) and the convert Muslim in China. In light of the unbalanced education system cannot fulfill the need of Islamic information seeking of Chinese Muslim in a Muslim community (Allès, 2003; Ma, 2012), therefore, to a certain extent, the media of the Chinese Muslim

functioned as the alternative educational platform. However, there may be a lack of such studies of media and Islamic information seeking motivated by the present work.

In communist China, Islamic religious education is a sensitive matter as it stands precisely between what Chinese Muslims want and what China's government wants. The government rather wants Muslims to assimilate, not to maintain their Muslim identity and uphold their traditions (Moonen, 2015). In this context, the Chinese Muslim tries to organize a diverse way in seeking Islamic religious information, such as summer camp, or women group class. As for the convert Chinese Muslim, there is a need to investigate how they seek their Islamic information. To the researcher's knowledge, the research on convert Chinese Muslims are very rare, and for their Islamic information seeking research has not conducted yet.

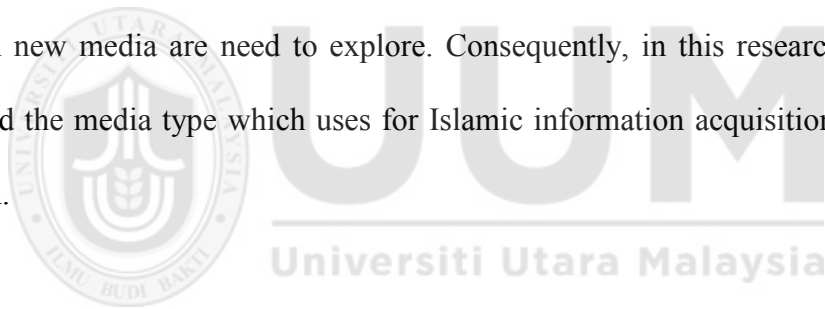
1.3 Problem statement

Information seeking research has been done for many years, there are several models about information seeking were proposed and many research carried based on these models, such as Wilson's model (Wilson, 1981; Wilson, 1999,), a general analytical model of information seeking and retrieval (Järvelin & Ingwersen, 2004) and so on. There are much information seeking research related to certain groups (Dahl, Peltier, & Milnet, 2018; Yang, Aloe & Feeley, 2014; Solhjoo, Naghshineh, Fahimnia & Amerinaeini, 2018), however, hardly found any research which carried on certain groups in China, hence, this research will focus on a minority group in China and their information seeking behavior.

Islamic information seeking has always been a major issue in maintaining Muslim identity of the Chinese Muslim communities in an environment which is overwhelmingly non-Muslim (Allès, 2006). Historically, Chinese Muslim seek Islamic information through formal Islamic education, such as mosque education or modern school education (Ding & Yu 2001; Li, 2008, Ma, 2004; Ning, 1985; Wen & Gao, 2014; Li, 2017), however the formal Islamic education was often interrupted by the political unrest. After 1949, the Constitution of the People's Republic of China (The National People's Congress of the People's Republic of China, 2004), and the Education Law of the People's Republic of China (Ministry of Education of The People's Republic of China, 2009) set the tone of religious education in China. The Chinese government separated Islamic education from conventional education and Islamic education is restricted in mosques and some private schools (Armijo, 2008; Israeli, 2012; Li, 2017; Tsang, 2000). There are very limited platforms available for Chinese Muslim seeking Islamic information.

Contemporary Chinese Muslim can seek Islamic information from public Koranic institutes or private Arabic or Sino-Arabic language schools (Allès, 2003; Armijo, 2008; Moonen, 2015; Wan & Li, 2005). However, only some of these ten public Koranic institutes recruit students, and these Koranic institutes are government funded and controlled. Consequently, the student number of these public Koranic institutes are very low (Allès, 2003). In addition, most of the private Arabic or Sino-Arabic language schools are regionally based in the western part of China. As for the mosque provides the pre- or after- school programs and summer or winter programs, all faced strictly political pressure, given school students were prohibited from entering religious

buildings over their break (AFP, 2018; Aljazeera, 2018; South China Morning Post, 2018). It becomes more and more difficult for ordinary Muslim seeking Islamic information from traditional platforms. However, ICTs development provide diverse platform for information seeking as an alternative way (Carlsson, 2008; Gö, 2015; Jørgensen, 2010; McLoughlin & Lee, 2010; Radovanović, Hogan & Lalić, 2015). As an alternative way for information seeking, there are a lot of researches conducted in western country context and traditional education perspective (Al-Samarraie, Teng, Alzahrani & Alalwan, 2017; Boulianne, 2014; Englund, Olofsson & Price, 2016; Patel, & Patel, 2017), and the research in China context are more focus on long-distance education (Tinio, 2003; Hu & McGrath, 2011), hence the Islamic information seeking through new media are need to explore. Consequently, in this research, the researcher explored the media type which uses for Islamic information acquisition among Chinese Muslim.



In the China context, the media system are mainly controlled by the Communist Party of China (CPC). Almost all media are control by the Chinese government through ownership, sponsorship, and censorship (Luo, 2015). When Chinese people using new media, they facing the challenging of monitoring systems and firewalls, shuttering publication of diverse new media platforms (Knockel, Crete-Nishihata, Ng, Senft & Crandall, 2015; Sparks, 2010; Xu, 2014; Xinhua, 2017). Comparatively, plentiful researches on the influential factors of media utilization were conducted in a democratic country, hence, skills, guide, motivation, quick access and ease for use became the influential factors of new media utilization (Brody, 2018; Dehghani, 2018; Livingstone, Mascheroni & Staksrud, 2017; Noguti, Singh & Waller, 2018; Neeley & Leonardi,

2018). However, to the researcher's knowledge, the influential factors of media utilization by concert Chinese Muslim for their Islamic information seeking are not conducted yet, consequently, this research is going to investigate the influential factors of media utilization in China context. In addition, the unified theory of acceptance and use of technology (UTAUT) more and more used to investigating the user uses the new media platform, the UTAUT suggestion the four factors (performance expectancy, effort expectancy, social influence and facilitating conditions) are direct determinants media usage, however to the researcher's knowledge, there are extremely limited research which applies UTAUT to Islamic information seeking of the minority group. Hence this research will use UTAUT to analysis the influential factors of media utilization of the minority group.

There is certain specific Islamic information provided by traditional channels for the Chinese Muslim, this Islamic information selected and decided before the Chinese Muslim start their seeking behavior. And most of the content are written Islamic sources, for example, the Thirteen Books in mosque education, the teaching plan and syllabus in Arabic or Sino-Arabic language schools. In further, these private Arabic schools or Sino-Arabic schools' syllabus focus on fundamental religious text, in these government funded and controlled public Koranic institutes, besides the religious text, political lessons, such as nationality and religious policy of the Party and politics of current education are also put into the syllabus (Armijo, 2008; Wan & Li, 2005). In these government funded and controlled public Koranic institutes, Muslim students also acquired communist political text. However, there are quite a lot of Islamic information are provided on Facebook, YouTube in text or video (Wan, Laila, Shafie, 2006; Wheeler,

2014), and the Chinese Muslim acquired what kind of Islamic information are remain unexplored, consequently, in this study, the researcher tries to explore the scope of the Islamic information acquired by Chinese Muslim.

Along with new media development, a large amount of diverse information became available, hence, new media utilization became an alternative way for common people seeking information (Cuesta, Eklund, Rydin & Witt, 2016; Dinh, 2018; Forgasz, Tan, Leder & McLeod, 2018; Kaboocha & Elyas, 2018; Shearer & Gottfried, 2017; Voivonta & Avraamidou, 2018). However, to the best of the researcher's knowledge, the utilization of new media channels for Islamic information seeking in China has not been conducted yet.

In the traditional Islamic information seeking system in China, the students acquired Islamic information from educated Muslim who have credibility. No matter the mosque education or Arabic or Sino-Arabic language schools education, students are learning from imams, sheiks or educated teachers or lecturers (Ha, 2013; Wen & Gao, 2014). The information came from only a small number of source with high potential credibility. However, along with the new media development, people can turn to their family, friends or even stranger for their information seeking (Tandoc, 2018). The credibility of the information source is one of the concerns in the process of information seeking, people evaluated the credibility by content which are the authentic source, writer's integrity, and writer's reliance, source-writer relationship and visual appeal (Ishak, Omar, Bolong, Hassan & Ghani, 2011). However, how the Chinese Muslim in China evaluate the credibility of Islamic information source are remain unclear, because to the

researcher's knowledge, there is no such research conducted yet, consequently, this research tries to analyze how the Chinese Muslim evaluate the credibility of an Islamic information source which acquired through new media.

Information seeking is driven by the desire of information need and increase awareness of certain topics, and the uses and gratification theory has often been used for investigated the user use media for their information need and satisfaction (Ruggiero, 2000, Karimi, Khodabandelou, Ehsani & Ahmad, 2014; Malik, Dhir, & Nieminen, 2016). However, to the researcher's knowledge, these are extremely limited research on the media utilization and satisfaction of convert Chinese Muslim, consequently, this research will try to use the uses and gratification theory to this research to understand the media utilization and satisfaction of convert Chinese Muslim in China context.

All these problem mentioned above inspired the researcher to understand how the Chinese Muslim acquired their Islamic information through the utilization of new media in contemporary China, however, whereas both new media development and information seeking are prominent in the research literature, numeral studies focus on new media utilization involving a information seeking from formal education (Englund, Olofsson & Price, 2016; Haddad & Draxler, 2002; Patel & Patel, 2017; Wagner, Day, James, Kozma, Miller & Unwin, 2005). The researcher was surprised to find that new media utilization and Islamic seeking are rarely combined in a given study, hence this research applied the UTAUT theory to understand the influential factor of the media utilization and the gratification of the media usage of a minority group.

1.4 Research questions and research objectives

1.4.1 Research questions

Based on the problem statement, the present study tries to investigate the new media utilization of the convert Chinese Muslim for their Islamic information seeking.

1. What kind of new media platform utilized by convert Chinese Muslim for their Islamic information seeking?
2. What are the influential factors of the utilization of new media of convert Chinese Muslim?
3. What kinds of Islamic information acquired by the convert Chinese Muslim from new media?
4. How is the credibility of Islamic information sources acquired by the convert Chinese Muslim through new media?

1.4.2 Research objectives

Based on the research questions, this research developed four research objectives as follows:

1. To describe the media platforms which are used by convert Chinese Muslim for Islamic information seeking.
2. To explain the influential factors of the media utilization of convert Chinese Muslim

3. To identify the scope of the Islamic information that the convert Chinese Muslim acquired through new media utilization.
4. To discuss the credibility of Islamic information sources which the convert Chinese Muslim acquired through new media utilization.

1.5 The significance of the study

1.5.1 Knowledge implications

The research on information seeking from a new media platform is more focus on western society, in these places the internet-based new media became very popular platform for education, and western based new media platform, such as Facebook and YouTube were the popular utilized new media platforms (Adeyinka, Okemute & Tella, 2018; Cayari, 2017; Dinh, 2018; Kaboocha & Elyas, 2018; Leiner, Villanos, Peinado & Blunk, 2018; Shearer & Gottfried, 2017; Voivonta & Avraamidou, 2018). However, Facebook and YouTube these popular new media platforms were blocked in China, consequently, how the Chinese people seeking information through what kind of new media platform was still unclear. As such, this study will fill the knowledge gap of contemporary information seeking a situation in China which will focus on the utilization of new media platform of the convert Chinese Muslim.

This study will contribute to the domain of the unified theory of acceptance and use of technology (UTAUT) by providing evidence from the media utilization of convert Chinese Muslim in atheistic China context. The fact is that the review of extant literature did not reveal that this theory has been applied in the context of this study for the

aforementioned determinants. Therefore, providing evidence from authoritarian countries such as China especially a convert Muslim group in atheistic China will contribute to the UTAUT as well as Chinese Muslim literature. In addition, most of the studies of UTAUT were applied quantitative research method, and this study will apply qualitative research method.

This study will also contribute to the domain of the source credibility theory by providing evidence from the Islamic information seeking through the utilization of new media by convert Chinese Muslim. The existing literature developed the Internet' Islamic information credibility scale, this study tries to go further and it will provide evidence from the convert Chinese Muslim in an atheistic China context and it will contribute to the source credibility theory.

Many research findings have provided much knowledge on the unified theory of acceptance and use of technology (UTAUT) and source credibility theory, there is limited study on these theory applied in the convert Chinese Muslim in atheistic China context, to the researcher's knowledge, research that focuses specifically on the utilization of new media and Islamic information seeking of the convert Chinese Muslim has not being carried out. Many research related to Muslim in China focused on Uyghur and their separatist movements or traditional Islamic education from an educator's perspective. Therefore, the result of this study could expand the circle of knowledge on the utilization of new media and religious information seeking of a Muslim minority group.

1.5.2 Practical implications

The Islamic information seeking through new media is one part of new media research and Islamic information seeking research as well. The output of this study is a source to understand the Islamic information seeking situation of the Muslim minority in communist China, it will also be a source to understand the utilization of new media platform of the convert Chinese Muslim for Islamic information seeking behavior which was rarely explored. The output of this study can be used to formulate projects related the information seeking, such as if any Islamic center or institution tries to spread Islamic information for minority Muslim in China, what kind of media type supposed to use, and how to create high credibility by link content with certain media platforms.

This study will benefit the convert Chinese Muslim because they can make the finding of the study as a basis of formulating their project which is related to convert Chinese Muslim and all Muslim communities as well. The output of this study can be used for Islamic education institutions or Islamic scholars to improve Islamic information promotion through new media platforms especially for convert Muslim or nonMuslim. The output of this study also can be used to improve the Islamic education of the entire Muslim community in China by promoting the utilization of new media.

1.6 The research scope

The present study focuses on the Islamic information seeking through the utilization of new media by the convert Chinese Muslim, and explore from four perspectives: the utilization of new media, the influential factors of the utilization of new media, the scope

of the acquired Islamic information, the credibility of Islamic information sources. The primary data were collected from the convert Chinese Muslim using the in-depth interview.

1.7 Conceptual definition

New media: in this research, it refers to the Internet and internet-based all media platforms.

Information seeking: it refers to people's conscious or deliberate action which interacts with manual information systems (such as a newspaper or library), or with new media system (such as internet or Facebook) for the purpose of obtaining information to satisfy some goal.

Convert Chinese Muslim: it refers to the Chinese citizen (regardless of ethnicity, but not belong to any traditional Muslim ethnic groups) who convert to Islam religion,

Influential factor: in this research, an influential factor refers to any factor that has the power to have an important effect on someone's media usage in a positive or negative way.

Islamic information: in this research, Islamic information refers to any information which related to Islam religion or Muslim, it included the fundamental Islamic information and the information related to Muslim life in all over the world.

Islamic information source credibility: in this research, it refers to the credibility of the source which provides the Islamic information in new media platform. it indicates the reliability of this Islamic informations.

1.8 Structure of the Thesis

The organization of the study follows the standard thesis format. This study consists of five different chapters. It is organized as follows:

Chapter One begins with an introduction to the research and general background of the study, problem statement is highlighted in the chapter, followed by research objectives, research questions and proposition of the study. Significance of the study also covered in this chapter. Expected contribution and the theory of the study were also introduced in this chapter.

Chapter Two focuses on related literature. The study is going to review the literature on information seeking and information seeking through the utilization of new media. The unified theory of acceptance and use of technology (UTAUT) and source credibility theory will be elaborated. This chapter will conclude by identifying research propositions in the current array of literature.

Chapter Three will present the details of the research methodology and the research design. The research procedure and method of collecting data will be further discussed in this chapter.

Chapter Four will describe the findings of this study. Based on in-depth interview data analysis, this chapter will describe the convert Chinese Muslim utilizing the new media for their Islamic information seeking in the order of the research questions.

Furthermore, Chapter five captured the discussion on the result of this study, general implications of the study to both theoretical or knowledge contribution and practice significant, and ends in providing a clear understanding for future research direction.



CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

A review of previous relevant literature is an essential feature of a research project; a resultful review creates a firm foundation for advancing knowledge (Webster & Watson, 2002). This chapter is going to present a literature review and proposition of study. This chapter is divided into four sections; the first section Muslim in China discussed the context of the research, the second section discusses the Islamic information seeking through education and information seeking through new media system, this section presents the information from formal system---- education, the Muslim and the history of Islamic education is reviewed and highlighted the contemporary Islamic education in China. In further, this section presents an overview of new media utilization, the new media platforms, the information seeking through Information and communication technology involved education were reviewed. In the third section, the proposition of this study was presented. In the fourth section, the theories of the present study were reviewed.

2.2 Muslim in China

The History of the Chinese Muslim can date back to Tang Dynasty along with Islam spread to China, The official court history of the Tang dynasty (620–906 CE) gives an account of a Muslim mission sent to the court in 651 CE (Frankel, 2016; Green, 2005). Many Muslims from Arabia and Persia came to China as soldiers, merchants and

political emissaries (Gladney, 1987). These Muslims settle down in China and contributed largely towards local and national development (Wang, Wise, Baric, Black & Bittles, 2003). There are more than 1400 years of history of Chinese Muslim with a large population in China.

Along with the Islam spread in China, some ethnic groups adopted Islamic religion, such as Uyghur and Kazakh, and one more new Muslim ethnic group come into being, named Hui (Gladney, 1987; Hu, 1993; Israeli, 1979; Wang, et al., 2003). In the history of Islam, the Hui is the only ethnic group created by the Islamic religion in China. In 1954, the Chinese Government divided the Chinese population into 56 official ethnicity groups through The Ethnic Categorization Project (*minzu shibie* 民族识别) which based on Stalin's four-part definition of nationality: common language, common territory, common economic life and common culture (Caffrey, 2004; Leibold, 2010). There are ten officially recognized Muslim minorities in the People's Republic of China, the Boan, Dongxiang, Hui, Kazakh, Kirghiz, Salar, Tatar, Tajik, Uyghur and Uzbek. Officially the population of these ten Muslim minorities are seen as the population of Chinese Muslim.

Muslims have resided in China for over 1,400 years, some twenty million Muslims live in China, and nearly half of them are Hui, Chinese-speaking Muslims who live throughout China but a minority group with small population (Chuah, 2004; Chuah, 2012; Gladney, 2003; Goodman, 2015; Green, 2005). Emsworth (2016) mapping the Distribution of Muslims in China in 2010, see figure 2.1. Most of the Chinese Muslim minority groups live in the west part of China, namely: Xinjiang Uyghur autonomy region,

Qinghai province, Gansu province, Ningxia Hui autonomy region and Yunnan province, and other places also have Muslim residents with small population.

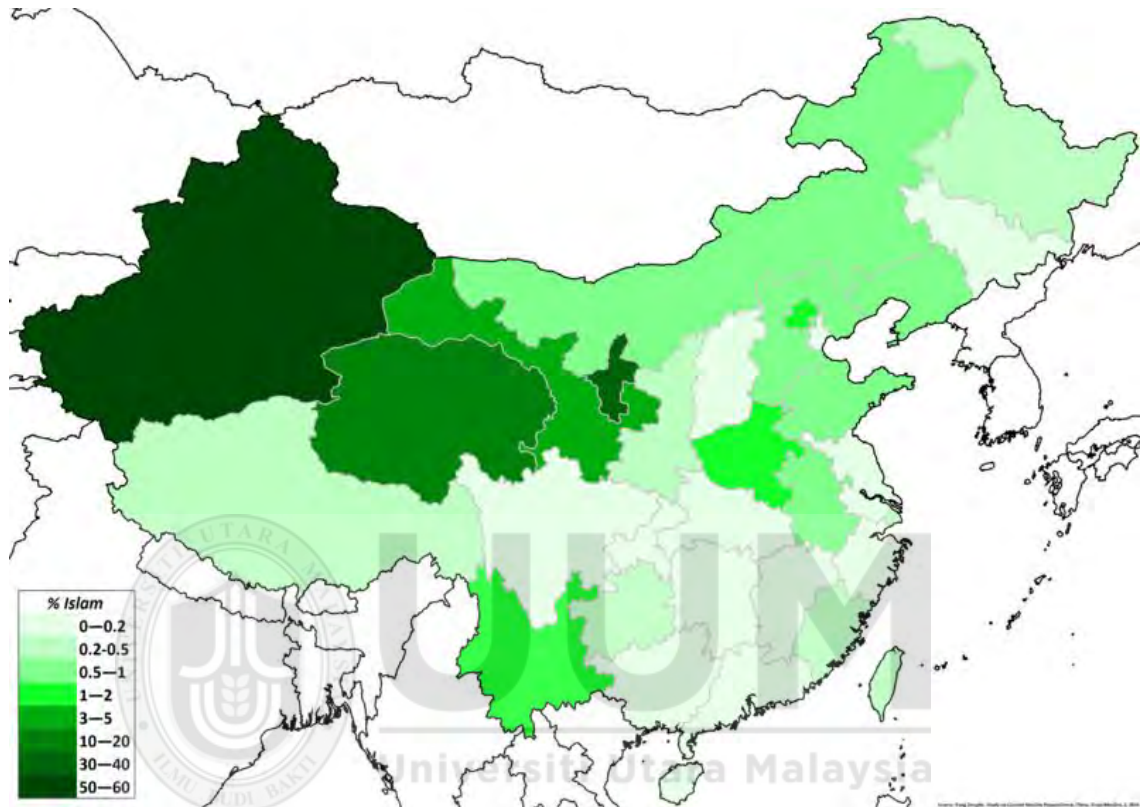


Figure 2.1. Muslim distribution in China (Source: Emsworth, 2016)

There are also a certain number of convert Muslim, they usually were considered as “Hui” in Chinese society, for example, convert Tibetan Muslim was called Tibetan Hui (*Zang Hui* 藏回) (Liu, 2013; Norbu & Sun, 2016; Zhaxi, 2014), convert Mongol Muslim were called Mongol Hui (*Meng Hui* 蒙回) (Ding, 2017; Gladney, 2003), convert Bai Muslim was called *Bai Hui* (白回) (Zhao, 2004a; Zhao, 2004b), convert Dai Muslim was called *Dai Hui* (傣回) or *Pashidai* (帕西傣) (Feng, Zhao & Li, 2012; Gui, 2016; Ma, 2010). Those covert Muslim maintain their own ethnic groups’ culture and Muslim

identity at the same time. Table 2.1 presents the different Muslim groups in China, with the population, language and major living territory.

Table 2.1

Different Muslim groups in China

| Name of Muslim group | Language | Population* | Major Living Territory |
|---------------------------------|--------------------|----------------|--|
| Hui | Chinese | 10586087 | All over China, but mainly Ning Xia Hui autonomy region, Gansu, Qinghai, Henan, Hebei, Shandong, Yunnan and Xinjiang Uygur autonomy region |
| Uygur | Turkic language | 10069346 | Xinjiang Uygur autonomy region |
| Kazakh | Turkic language | 1462588 | Xinjiang Uygur autonomy region |
| Kirghiz | Turkic language | 186708 | Xinjiang Uygur autonomy region |
| Salar | Turkic language | 130607 | Qinghai province and Gansu province |
| Tatar | Turkic language | 3556 | Xinjiang Uygur autonomy region |
| Tajik | Iranian language | 51069 | Xinjiang Uygur autonomy region |
| Uzbek | Turkic language | 10569 | Xinjiang Uygur autonomy region |
| Bo'an | Mongolic languages | 20074 | Gansu province |
| Dongxiang | Mongolic languages | 621500 | Gansu province |
| Zang Hui (Tibetan Muslim) | Tibetic languages | Not Applicable | Tibet Autonomous Region Qinghai province |
| Meng Hui (Mongolian Muslim) | Mongol language | Not Applicable | Inner Mongolia Autonomous Region |
| Bai Hui (Bai Muslim) | Bai language | Not Applicable | Yunnan province |
| Dai Hui or Paxidai (Dai Muslim) | Dai language | Not Applicable | Yunnan province |
| Han MU (Han Muslim) | Chinese | Not Applicable | |

* Source: National Bureau of Statistics of China, 2010.

The Muslim in China can mainly be divided into two groups: Turkic stock and Hui which is called China Proper, the former are settled in the Xinjiang Uyghur autonomy region with lesser groups, like the Kazakh, the Kirghiz, the Uzbeks, the Tatars and the Tajik. The latter dispersed in the vast territory of China. Six of these ten ethnic groups speak Turkic language: Uyghurs, Kazakhs, Kyrgyz, Uzbeks, Tatars and Salar. Tajik speaks an Iranian language, Dongxiang and Bonan speak Mongol language, Hui speaks the Chinese language, as for the convert Muslim they use their ethnic language. Mandarin is used as the official language. Since the Chinese government does not involve religion when doing demographic population data, there are no accurate data of the Muslim population in China. The population of these ten Muslim minority groups was considered equal to the Muslim population in China, and the population of the convert Muslim were ignored.

2.3 Information seeking

Individual's information seeking is a very common phenomenon, an individual may seeking information through education, or through a manual information system, such as a library or a newspaper, or through the internet (Wilson, 2000). Information seeking is important for a person's development.

2.3.1 Information seeking through education

Obtain Information through education is widely existed, however, the concept of education in western society and Islamic society are different, consequently, the

obtained information is different according to the different education concept. The practice of education, especially Islamic education is slightly different.

2.3.1.1 The concept of education in western and Islamic perspective

Education is the basic way to shape and reshape the ideology of people (Shu, 2004). In table 2.2, Eshach (2007) holds a more western perspective of education concept. Education categorized into three different groups, that means education can take place in formal, informal or non-formal settings, formal education is the main way for a young generation seeking information.

Table 2.2

Differences between Formal, Non-formal and Informal education

| Formal | Informal | Non-formal |
|-----------------------|---------------------------|-----------------------------------|
| Usually at school | Everywhere | At institution out of school |
| Teacher-led | Usually learner-led | May be guide or teacher-led |
| Structured | Unstructured | Structured |
| Compulsory | Voluntary | Usually voluntary |
| Sequential | Non-sequential | Typically non-sequential |
| Extrinsic Motivation | Intrinsic Motivation | Typically more intrinsic |
| Usually prearranged | Spontaneous | Usually prearranged |
| May be repressive | Supportive | Usually supportive |
| Learning is evaluated | Learning is not evaluated | Learning is usually not evaluated |

(Source: Eshach, 2007).

The formal education is the process of teaching and learning or seeking of knowledge, beliefs, skills, it takes place in school and college or university. Formal education can be divided into different stages, such as kindergarten, primary school, secondary school, high school, and then college or university. Non-Formal education takes place in those places we visit occasionally, and this kind of visits are unscheduled. The informal learning occurs in places within our day-to-day routine (Eshach, 2007), it is free of time, free of form and free of the involved person. Therefore the informal learning occurs anytime and anywhere without any predetermined plan and no matter we have the intention or not.

The formal education has a well-defined set of features, such as it takes place in school, teacher-oriented, prearrangement, more structured, compulsory sequential and extrinsic motivation. Non-formal education is characterized as learning that takes place outside educational establishments, structured, voluntary, non-sequential, and mixed with intrinsic motivation with extrinsic motivation (Eshach, 2007), such as correspondence learning, distance learning, and open systems.

Comparatively, informal education is characterized as learning that takes place in everywhere, does not follow a specified curriculum, non-sequential, voluntary and intrinsic motivation or unconsciously incidental and often spontaneous (Dib, 1988; Eshach, 2007; Scribner & Cole, 1973). Therefore the formal education happened in certain time space in our life and the non-formal education, especially informal education is a lifelong education. However, informal learning is the combination of formal learning, it should not be regarded as something that takes place after formal

learning has been accomplished (Gikas & Grant, 2013). Informal learning is lifelong information seeking process.

The informal lifelong education is widely accepted, and the new media can actively support lifelong learning, since new media can offer accessible, flexible and dynamic learning environments, can complement and supplement initial training, can supports collaboration and interaction among teachers and learners who are geographically dispersed, can broaden the students' horizon, and promoting equity (Redecker, Almutka & Punie, 2010). Lifelong education is important for the modern society which is changing rapidly.

The education concept in Islamic discourse is quite different from the concept of education in western society (Arnold, 2016; Baksh, 2016; Berglund, 2017; Baumfield & Cush, 2017). Western society splits between the secular and the religious and regarded secular as fundamental, in addition, the religion was treated as a private matter (Cook, 1999), consequently, state separated from religion, and religion separated from formal education.

To the contrary, according to Islamic education, knowledge is unity and religion is the centre of the knowledge. In Islamic education, the teacher is the authority of knowledge and worthy of respect, and they have a special responsibility to nurture and develop the spiritual and moral consciousness of students (Baksh, 2016; Filipović & Rihtar, 2017). Consequently, the students' skills of questioning, criticizing, evaluating and making

judgment are less valued (Halstead, 2004). Islamic education maintained this traditional education way even in modern society.

Rizvi (2004) examined the debates about globalization and education changed since September 11, 2001, from three perspectives: new descriptive of “security” which influence the mobility across national boundaries; the overstate of the declination of the authority of the sovereign state; the antagonistic relationship between the West and Islam. All of these have an impact on education, especially along with the development of information and communication technology, ideas and knowledge are spread all over the world through new media and available for all people who can access to new media.

Chinese Muslim as a minority group in China, even with large population and diversity, their Islamic information seeking behaviour in the new media era remain unclear. How they access to Islamic information, what kinds of media they used for their Islamic information seeking, etc. These questions intrigued the researcher.

2.3.1.2 Islamic information seeking through education

Islamic education is conditioned by the nature of the material, intellectual and spiritual forces of the Culture in one’s lives. Madrasa is an important Muslim education form in Pakistan, Morocco and many other Islamic countries (Andrabi, Das, Khwaja & Zajonc, 2006; Boyle, 2006; Bulliet, 1983; Coulson, 2004; Nelson, 2009). Madrasa is the most common type of Muslim school which provide Islamic religious education in the Muslim world. The Pakistani madrasas are privately run institutions and charge no fees, and attracted a large number of poor children whose parents cannot afford another

schooling. These madrasas are financially supported by donations from local and overseas individuals or Muslim organizations. The main aim of these madrasas education is reciting Quran in the original Arabic and learning the sunnah and hadith. This kind of madrasa also represents Islamic education in many places in the world, and in China as well.

As traditional Islamic information seeking system, the development of Madrasa does not only influences the harmony of the Muslim community but also to the entire society (Alam, 2008; Ladjal & Bensaid, 2017). Although, the Madrasa development involved the locality character and the reform which along with the social changing (Gesink, 2006; Osti, 2010; Reichmuth, 1989; Waghid, & Davids, 2014) but still madrasa was an important part of the Muslim education.

Besides Madrasa, there are other kinds of Islamic information seeking system, such as Islamic preschool (Borhan, 2004), Quranic education (Kaba, 1976; Tawil, 2006), Islam based moral education (Balakrishnan, 2017) in Malaysia. In addition, media (Bashkin, 2006). Arabic language teaching and Islamic study (Bernasek & Canning, 2009), informal training (Bogomolov, 2004; Panjwani, 2016) also became an alternative way to spread Islamic information. At the same time the role of the Islam religion in education was discussed in traditional Islamic country or other countries (Cook, 2000; Daun, 2000; Daun, 2008; Davies, 2017; Kalb, 2017; Künkler & Lerner, 2016; Loukaidis & Zembylas, 2016; Mehran, 2003; Prokop, 2003; Rohde, 2013). These discussions are reflected that Islam becomes a hot issue all over the world.

Education includes teaching and learning. Teaching is a natural phenomenon in human society (Meftah, 2011), from the teaching perspective, the teachers are the centre of the education, they maintain and transmit knowledge to the young generation. Learning contains knowledge seeking and knowledge retention. Simulation is the positive way for knowledge seeking (Tubaishat & Tawalbeh, 2014), and in some cases, simulation format is better than the problem-based learning format for knowledge seeking (Steadman, Coates, Huang, Matevosian, Larmon, McCullough & Ariel, 2006). For the same piece of certain knowledge, a layperson, a novice or a peer, the knowledge seeking could not be the same.

Information seeking behaviour is more concern about the learner's perspective, the stronger motivation the learner has, the better information seeking occurs (Dabbagh & Kitsantas, 2011; McLoughlin & Lee, 2010), and the knowledge seeking strategy also needs to concern (Åkerman, 2014). In modern society, the ability of the learner's proactively access to information is more valuable.

In Islamic education, the active role of the learner was mentioned many times. For example: "learning from the cradle to the grave", "seeking knowledge even as far as China". The Prophet (PBUH) said: "Seeking knowledge is an obligation on every Muslim" (Elias, 2012). Knowledge seeking is the active behaviour of the learner in the learning process. The learner's awareness of self-ignorance will lead to the desire to the knowledge seeking, the increase in knowledge is a natural desire in humans. Ibn Sina listed the four distinct processes of theoretical intellect, and the first is the potential to acquire knowledge (Günther, 2006). Information seeking is one of the fundamentals and

important part of artificial intelligence (Atapattu, Falkner & Falkner, 2014; Zang, Cao, Cao, Wu & Cao, 2013) and an important part of human education as well.

The traditional Islamic education as the main and basic way for Islamic information seeking continues to have a strong influence in Africa, the Middle East and Asia (Houtsonen, 1994), and many researchers paid more attention on or highlight the traditional Islamic education and the new development of these traditional education in new era (Ahmed, 2001; Eickelman, 1978; Elwell-Sutton, Arafat & Isserlin, 1980; Giladi, 1987; Hodgkin, 1962; Latham & Hopwood, 1983; Tibenderana, 1985; Zaman, 1999). Since the 20th Century, the modernization deeply influenced the social culture all over the world, especially the developing country. The traditional Islamic information seeking system faced many challenges in modern time.

Since the colonialism time, the traditional Islamic information seeking system in the developing countries was influenced by western schooling (Morgan & Armer, 1988), the new schools differed in terms of content, organization, and culture from the existent Islamic institutes of higher learning, in this context the scholar argued that the new schooling is used as the means of transmitting and preserving indigenous Islamic culture (Herrera, 2004). At the same time, the negative influence of western schooling to the transmission and preservation of Islamic culture also have been discussed.

The modernization influenced many indigenous cultures and influenced the meaning-making of Islam in the new era as well. However, the Muslim society has a slower and ambivalent response of the science development which started from western society

from early time (Livingston, 1996). The modernization is creating diversity in society all over the world, far from monolithic, almost all the countries become multi-religious, multi-ethnic and multicultural. These international contexts also shape the Islamic information seeking system in the developing country, such as some international funded programs to improve the quality of Islamic education in which more value democracy and tolerance in an Islamic school in Indonesia (Pohl, 2011). The Islamic information seeking system has been influenced by many factors at home and abroad.

The Islamic information seeking of the minority Muslim groups has different functions: such as shaping the Muslim identity, and the role of the complex spaces for new forms of meaning-making (Fataar, 2005). However, these different functions influenced by the new concept which originated in Europe such as democratic, civil society and so on. It is reflected the scope of Islamic information were changing along with the social development.

With the changing society, some issues related to Islamic information seeking also captured the researcher's interest, such as gender equality (Abusharaf, 2006; Adely, 2004; Akhter & Naheed, 2014; Davids, 2014; Khurshid, 2015; Khurshid & Saba, 2017; Moghadam, 2002; Mehran, 2003; Sahu, Jeffery & Nakkeeran, 2017), modernization and globalization (Houston, 2016; Loimeier, 2000; Lukens-bull, 2001; Ljunggren, 2014; Moaddel, 2002; Waghid & Smeyers, 2014), democratic (Elbasani & Roy, 2017; Milligan, 2006), social work (Husain, 2017), multicultural society (Bhat & Mathur, 2017; Hewer, 2001; Hjelm, 2008; Ivanova, 2017; Kimanen, 2014; Matemba & Addai-Mununkum, 2017; Praag, Agirdag, Stevens & Houtte, 2016; Pelupessy-Wowor, 2016;

Reichmuth, 1996; Tan, 2007), Muslim identity (Khalifa & Gooden, 2010; Younis & Hassan, 2017). some public figures influenced western science education in Muslim society (Tibenderana, 1983), the internal relationship between the Muslim minority and non-Muslim majority shaped the Islamic information seeking behavior of Muslim minority (Franken, 2017; Milligan, 2003; Rashid & Muhammad, 1992; Rissanen & Sai, 2017; Zembylas & Loukaidis, 2016). The Islamic information seeking in all over the world faced many challenges due to the rapid changing of international society.

Based on his empirical study in Egypt, Cook (2001) concluded that the heavy majority of his respondents required more Islamic information seeking and subjects teaching from the Islamic perspective. They want the education system that can preserve Islamic integrity and feel confident in their Islam religion. In the Islamic information seeking of Indonesia, the participation by the teacher in madrasah is increasing but the participation by parents are still low, it reflected that the Islamic school in Indonesia which adopted the new school-based management are far from successful (Parker & Raihani, 2011). These two cases represent the Islamic information seeking a system of traditional Muslim countries in modern times, the common people are looking forward to the proper Islamic education, on the other hand, the Islamic education is seeking for the proper education way in modern times.

As the main Islamic information seeking way, the traditional Islamic information system has been influenced by technology development from a very early time. As Robinson (1993) emphasized the impact of the technology revolution of the Gutenberg invented the movable type printing press in the Islamic information seeking system of South Asia.

The printing press mainly changed the systems for the knowledge transmission, shake the status of the Ulama (Robinson, 1993), and moreover, the second revolutionary technology, electronic technology began to impact on the Muslim religious experience. Robinson was unable to foresee the third revolutionary technology, internet and internet-based information technology impact upon the Islamic information seeking system in contemporary society.

The media and religious information seeking need to do more deep research theoretically and practically. For a long time, religion was overlooked in media research and was considered playing only a private role in society and had no role to play in public national life (Horsfield, 2007). In spite of this, in the 21st Century, the religion does not only play a significant role in the formation of social identities and the modern public sphere but also highly involved in the international and regional affairs (Samaie & Malmir, 2017). Islamic information seeking system faced even more challenges in the 21st Century.

For the way to enhance the information seeking in web-based science learning, Huang, Chen, Wu and Chen (2015) suggested that question prompts can help learner better understand a problem and plan for solutions to the problem, as such can lead to information seeking improvement, but Ahn, Han, and Han (2005) warned that sometimes people simply apply the traditional pedagogical tools into a web-based learning environment, but they still believed that it a useful tool for learning. Furthermore, based on the empirical research Umoh and Amah (2013) concluded that information seeking can enhance organizational learning, organizational adaptation, and

organizational resourcefulness within manufacturing organizations in Nigeria. The information seeking ability becomes more and more important in modern society.

Pinkham, Kaefer, and Neuman (2014) highlight that for the children's learning, story books explicitly useful in which the text invokes taxonomic category membership which will positively facilitate the information seeking by providing a conceptual framework, through which their prior knowledge can be organized and integrated with new information. In other words, the information seeking ability needs to give high regards to the children.

In the context of China, Chinese Authorities still successfully separated the religious education from the conventional education, the Islamic education is restricted in families and mosques and suffered from unattractive of the young generation (Chiang, 2001). However, the new media can provide a chance for religious education especially for certain groups of people. Those people have difficulty to access religious information in their education society or it is hard to reach them, or they failed by formal religious education (Redecker, Ala-Mutka & Punie, 2010). In this situation, new media can provide alternative channels for their religious information seeking, and can mitigate the educational inequalities.

Traditionally, the research of Islamic information seeking focuses on the teaching perspective and ignoring the learner's perspective. Consequently, most of the research pays attention to traditional education such as mosque education and private Arabic or Sino-Arabic schools. There are abundant literature on tradition Islamic education

development with the social change, information seeking, it is surprisingly found out that Islamic information seeking from learner's perspective is rarely conducted in a given study.

2.3.1.3 Brief history of Chinese Islamic information seeking through education

Islam as a religion was introduced into China in the Tang Dynasty. The earliest wave of a Muslim immigrant from Arab and Persia came to and settled down in China in Tang Dynasty, and their descendant and other convert people became Chinese Muslim with a significant population in Yuan Dynasty (Gladney, 1987; Hu, 1993; Wang, et al., 2003). Islamic information seeking in China was considered starting from seven century with an earlier wave of Muslim immigrants through family education. The fundamental Islamic knowledge was taught by the parent to children. As a result, the Islamic knowledge maintains from generation to generation, from Seven-Century to the late Ming dynasty was the budding stage of Islamic education (Ma, 2004; Li, 2008). Even now family still has an effective influence on kids Islamic knowledge (Zbon & Smadi, 2017). The family education was the basic way for Chinese Muslim that maintains the Islamic religious knowledge from generation to generation for maintaining their Muslim identity.

Since the 7th Century, Chinese Muslim developed mosque education (*jingtangjiaoyu* 经堂教育) as the basic and main Islamic information seeking system in China. The mosque education was set up at the time of the juncture of the Ming and Qing dynasties by Hu Dengzhou (1522-1597) on his return from a journey to Mecca, and in the context

of the Muslim scholars has decreased significantly given the late Ming dynasty's policy of seclusion restricted the foreign scholars came to China (Ha, 2013; Li, 2008) and the policy of forced Sinicization of Chinese Muslim, such as requiring them to dress like Chinese, speak Chinese, adopt Chinese Surname, and essentially become Chinese (Armijo, 2008; Ma, 1996; Wang, 1989). In Qing Dynasty, mosque education has developed three educational centres which were located in Shan Dong (east of China), Shan Xi (central of China), Yunnan (Southwest of China) three provinces and nurtured many imams who have rich knowledge of Islamic (Li, 2008; Ning, 1985). These imams translated many Islamic texts into Chinese and contributed to maintaining the Muslim communities.

It was the most widely accepted that the mosque education was the beginning of the systematic Islamic religious information seeking a system of the Chinese Muslim. mosque education was carried out in mosque and financially supported by surrounding Muslim communities which history formed mosque-centred construction. imam recruits the Muslim student, to teach them basic Islamic knowledge, thirteen Islamic religion books were the main textbooks. The purpose of the mosque education is educating Muslim and training imam (Ha, 2013; Li, 2008; Ma, 1996; Wen & Gao, 2014). However, due to the conflict between the Muslim minority and the Ruling Class, outbreak the anti-Qing uprising by Muslim minorities in China in 1648, 1781, 1784 and 1856, but all failed by the Qing's government brutally suppress (Bai, 1996; Ding, 1999; Jing, 1986). These situations cause the constant decline of mosque education in 18 century (Ma, 2004; Ning, 1985). mosque education has more than four hundred years of history and

still survived in contemporary China, and playing an important role in the Muslim community.

The Thirteen Books are mainly the textbooks of mosque education and can be divided into Core Curriculum and professional curriculum, Core Curriculum included law, rhetoric, and logic. The professional curriculum included Tauheed, 'Ilm al-Tafsir, Hadith, Sharia, philosophy and literature (Ding & Yu, 2001). Throughout this time, there were many foreign scholars and preachers bring their philosophy involved in practice Islamic education. There are several foreign scholars and preachers who were recorded into the precious literature *jingxuexizhuanpu* (经学系传谱), written by Zhao Can (赵灿) who live in Kangxi emperor of Qing Dynasty (Ha, 2013; Zhou, 2002). The textbooks which use in mosque education are mainly written in the Arabic language or Persian language.

In the turbulent times of the late Qing Dynasty and the early Republic of China, the Chinese Muslim developed the modern school to fulfil the need of the modern talent of Muslim society of China which provided modern education and Islamic religious education as well (Allès, 2006). In these modern schools, the syllabus of the modern education part was the same or similar to the Chinese national education system, and fundamental Islamic education was added. These modern schools were contributed to the prosperous media and association of the Muslim society. By the end of the 1940s, there are more than four hundred primary schools and dozens of middle school and several normal schools (Ning, 1985). The Chinese Muslim developed almost complete modern education system at that time.

The curriculum of these Chinese Muslim modern schools has basically included modern education and Islamic education. The curriculum of primary school included national language (Chinese language), arithmetic, history, geography, hygiene, art, labour, sports and music, in addition, provided 15 per cent or 20 per cent Islamic cultural class for primary schools. The curriculum of the Secondary school included history, geography, Chinese literature, physics, chemistry, mathematics, music, art and sports, and sewing and spinning class were provided in some girl's school. Additional Islamic cultural class was provided. The curriculum of normal schools included Tafsir, Hadith, Arabic literature, grammar, science, Shariah (Islamic Jurisprudence), history of Islam, ethics, sociology, law, Chinese literature, history, geography, philosophy, pedagogy, history of education, psychology, teaching methodology, school administration (Ma, 1996; Ma, 2004). These Chinese Muslim modern schools were the new development in the changing society.

The new form of the education system of the Chinese Muslim contributed to the prosperous media and associations of the Chinese Muslim community. These media and associations played an important role in education Muslim cross-cultural communication and the anti-Japanese War. However, these modern schools have been the constant casualties of the turmoil of war in Nineteen and Twenty Century (Liu, 2014; Ma, 1996; Ma, 2002; Ma, 2009; Ning, 1985). The modern Islamic education and the media both functioned as the social development boosters of the Muslim community, the new social development, in turn, promoted the modern Islamic education.

After eight years of civil war, the communist party took the power of China. The communist ideology was set up as the only accepted ideology. The Chinese government recognized the five traditional religions, including Islam, Buddhism, Taoism, Catholicism, and Protestantism; and established a system to control the institutions of the religions it had recognized, such as the Islamic Association of China. All these religious organizations must accept the leadership of the Party and serve as a bridge by which the Party and government unite with and educate religious congregation (Kolodner, 1994). The Chinese government declared to protect the “normal religious activity” which is understood to be subject to state control via the State Administration for Religious Affairs (Xiong, 2014). The Chinese government hedged the freedom of religion by this protection.

Based on communist ideology, the education was no longer an autonomous social institution, it is part of the Chinese Communist Party (CCP) dominated State in promoting the political and ideological development of the Chinese people and society. Education is an instrument of social control (Tsang, 2000) to maintain political control. The Constitution of the People's Republic of China and the Education Law of the People's Republic of China reconstructed the discourse of the Chinese national educational system.

Article 36: Freedom of Religion. Citizens of the People's Republic of China enjoy the freedom of religious belief. No state organ, public organization or individual may compel citizens to believe in, or not to believe in, any religion; nor may they discriminate against citizens who believe in, or do not believe in, any religion. The state protects normal religious activities.

No one may make use of religion to engage in activities that disrupt public order, impair the health of citizens or interfere with the educational system of the state. Religious bodies and religious affairs are not subject to any foreign domination.

----*The Constitution of the People's Republic of China* (The National People's Congress of the People's Republic of China, 2004)

Article 8: Education activities shall be in the benefit of public interests of the state and the society. The state shall separate education from religion. Any organization or individual may not employ religion to obstruct activities of the state education system.

----*Education Law of the People's Republic of China* (Ministry of Education of The People's Republic of China, 2009)

During the reconstruction of the Chinese national educational system, hundreds of modern schools of the Chinese Muslim were forced to incorporate with the national education system which strictly separated from religious education and the education keeps political study as the central task and prepares the students with communist ideals (Tsang, 2000). Subsequently, Islamic education was restricted to the mosque education. However, during the anti-religion political movement in the 1950s, religion was criticized as a way which oppressed the people, and in the ten years Culture Revolution Movement from 1966-1976, it was propagandized that religion is the opium of the people, the Chinese Muslim suffered from their religion outlawed. Their mosques defiled, closed or destroyed, their imams persecuted, imprisoned and even killed (Armijo, 2008; FitzGerald, 1967; Israeli, 2012; Li, 2017; Wan & Li, 2005), essentially, Islamic education was suspended in Muslim Communities until 1978 the Chinese

government implement the reform policy. Figure 2.2 presents the summary of the Islamic education of Chinese Muslim from the 7th Century to 1978.

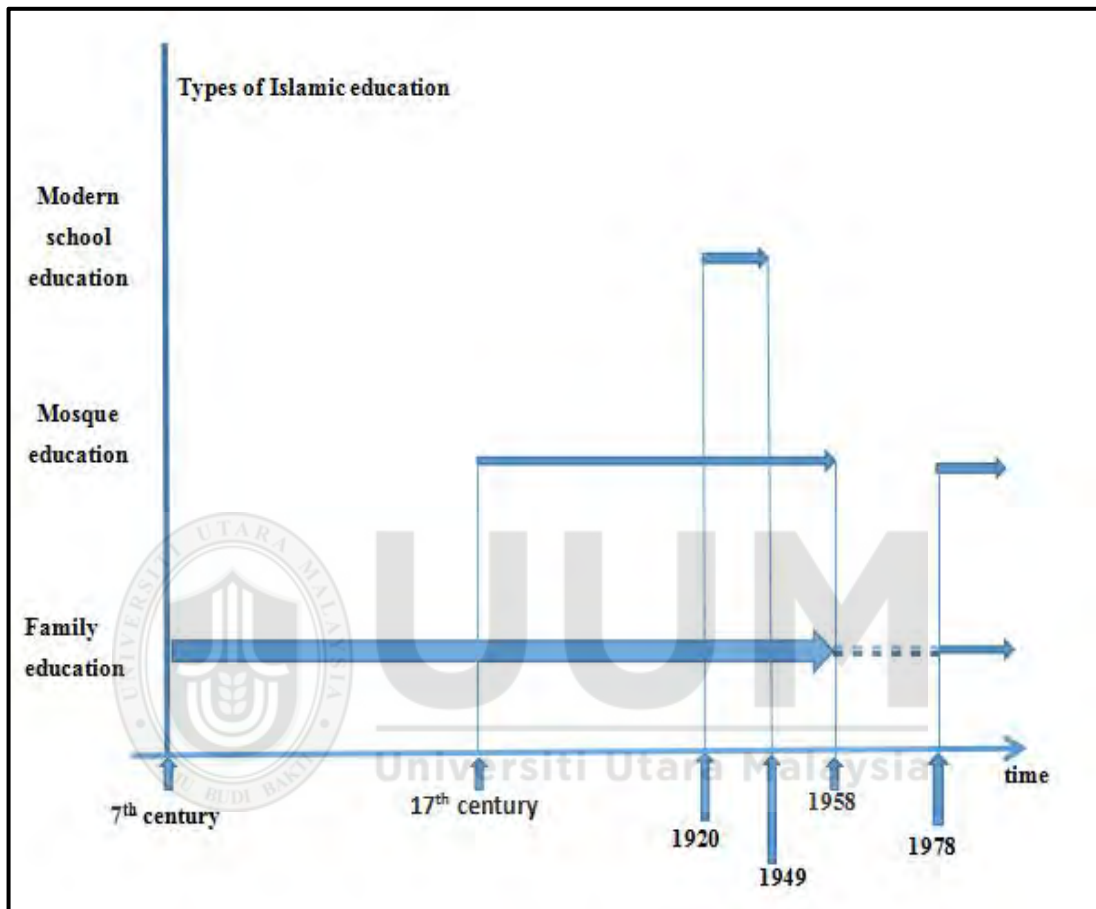


Figure 2.2. Summary of the history of the Islamic education in China.

2.3.1.4 Islamic information seeking through education in contemporary China

After 1978, the Chinese government starts to implement the reform and opening up policy, it created a more relaxed social environment. In this context, the religion was interpreted as a product of history and it will not disappear until the socioeconomic and cultural conditions have improved to the extent that people no longer require this opiate

(Kolodner, 1994; Xiong, 2014). The Chinese government is tolerant of the religion as a product of history bringing a more relaxed social environment for religious activities.

The relaxed social environment inspires a religious revival in Chinese society since 1978 (Chan, 2004; Israeli, 2012; Nara, 2013; Winters, 1984), the Chinese Muslim slowly rebuilt or reopened their mosques which they could pray together again, and later restarted the mosque education. Since 1983, the Chinese government also establishes the Koranic Institute (*jingxueyuan* 经学院); nine Koranic Institutes have been set up with one China Koranic institute which was set up in 1955, there are totally ten Koranic Institutes in Beijing, Urumqi, Shenyang, Xining, Lanzhou, Zhengzhou, Kunming, Hebei Province, and the Ningxia Hui Autonomous Region, respectively. Figure 2.3 presents the location of these ten Koranic institutes. There are Nine of these Koranic Institutes were teaching in Chinese language, only one Koranic Institutes is teaching in Uyghur language, which is located in Urumqi, the capital city of Xinjiang Uyghur autonomous region.

These Koranic Institutes are fully funded and controlled by the Chinese government through the state's central Religious Affairs Bureau. The curriculum, textbooks, teacher appointments are decided by government officials (Armijo, 2008). In these Koranic Institutes the curriculum included 70 percent religious courses, such as recitation of Quran, Hadith, Arabic language, grammar, basic knowledge of Islam; 20 percent Chinese courses, such as modern Chinese language, writing, history and geography; 10 percent political lessons (Wan & Li, 2005), such as the nationality and religious policy of the Party and politics of current events. It is very clear that even in this Islamic

religious educational institutes, political content also became compulsory part. Consequently, the Koranic Institutes are not independent educational institutes.



Figure 2.3. The location of ten Koranic Institutes in the Muslim distribution map.

However, considering the Muslim population of China which was more than 23 million, the number of this state-run Islamic education institutions is unbelievably low, the table 2.3 shows that 474406 Chinese people have one college and university, but comparatively 2.3 million Chinese Muslim people have one college and university for their Islamic education. Obviously, there is an extreme shortage of channels for Islamic information seeking.

Table 2.3

The population and the number of college and University of Chinese and Chinese Muslim.

| Category | Population* | Number of college and University | Population per college and university |
|-----------------|--------------------|---|--|
| Chinese | 1,339,724,852 | 2852** | 474,406 |
| Chinese Muslim | 23,142,104 | 10 | 2,314,210 |

* Source: National Bureau of Statistics of China, 2010

**Source: The Ministry of Education of the People's Republic of China, 2016.

Going even further, the student number of these public Islamic education institutions are very low (Allès, 2003). Table 2.4 presents the basic information about Koranic Institutes in China, the current student is eight hundred fifty-five and the graduate students were less than two thousand in 2012, and as of today, there are no more new statistics available. The China Koranic Institute was set up in 1955 as one of the representatives of religious freedom of the People's Republic of China, from 1955 to 1965, there are only 173 students graduated from this Chinese central government supported by Koranic Institute in ten years. Unfortunately, it was closed in 1965 and reopened in 1981. After 1981 the China Koranic Institute restarted recruited students, but the number of the current students and the number of the graduate student were not disclosed. The development of the China Koranic Institute represents the Islamic education of the Chinese Muslim in the People's Republic of China.

Table 2.4

The basic information about Koranic Institutes

| Koranic Institute | Founding time | Current student | sGraduate student | Website |
|----------------------------|----------------------|------------------------|--------------------------|---|
| China Koranic Institute | 1955(1981) | | 173(1955-1965) | http://www.chinaIslam.net.cn/indexh.html |
| Beijing Koranic Institute | 1986 | No student | | |
| Shenyang Koranic Institute | 1982 | | | |
| Xinjiang Koranic Institute | 1987 | 160 | 709 | |
| Ningxia Koranic Institute | 1987 | | | |
| Qinghai Koranic Institute | 1985 | 60 | | |
| Hebei Koranic Institute | 1992 | No student | | |
| Lanzhou Koranic Institute | 1984 | 400+ | 799 | http://www.lzjxy.cn/ |
| Kunming Koranic Institute | 1987 | 160 | 265 | http://www.kmii.com.cn/ |
| Zhenzhou Koranic Institute | 1985 | 75 | | |
| Total | | 855 | 1946 | |

Source: Chinese Islamic Association website.

These ten Koranic Institutes do not fulfil the need of the imams and educated Muslims given the large population of Muslim in China. More and more private Arabic or Sino-Arabic schools, as well as many institutes, have provided Islamic education which was set up to fulfil the need for Islamic education in the Muslim community. The different responses of the Chinese Muslim community to the government support Koranic

Institute and the private Arabic school revealed that “Religious education is a difficult matter as it stands precisely between what Chinese Muslims want and what China’s government wants” (Moonen, 2015). The prosperous private Arabic or Sino-Arabic schools represent the Chinese Muslims who have been seeking ways to increase Islamic knowledge, the indifferent Koranic institutes represent the Chinese government rather wanted Muslims to assimilate.

These private Arabic or Sino-Arabic schools or other institutes recruit the students who finished or almost finished nine-year compulsory national education but cannot further their study in public national school due to poor academic performance (Ma, 2013). After graduation, some students further study in Koranic Institutes in China or in foreign Islamic countries. At the late Twentieth Century, many students graduated from the Middle East or South Asia, and back to China (Wan & Li, 2005), they bring the new paradigm to the Islamic education in China. However, there is a different story in Xinjiang Uyghur autonomy region, there is a much more restrictive policy on the practice of religion, it is forbidden for young people under the age of 18 to learn about Islam or to even enter the mosque (Moonen, 2015). Islamic education in China is a more complicated situation.

Apart from these formal Islamic educations, many different types of informal or non-formal Islamic education were developed to fulfill the need of Islamic education of Muslim communities, such as the pre-school programmes, after-school and summer school programmes for study and evening and weekend programmes for adults and day-time programmes for the elderly (Armijo, 2008; Moonen, 2015). There are also a certain

number of Chinese Muslim students who study in colleges or universities organized non-public classes for Islamic education, these students from non-public Muslim student association to promote and organized the Islamic education Classes and encourage the practice of Islam and other religious activities (Armijo, 2008; Moonen, 2015). These informal educations are highly depending on the surrounding mosque and Muslim communities.

seeking Islamic knowledge has always been a major issue in maintaining the Chinese Muslim communities in an environment which is overwhelmingly non-Muslim (Allès, 2006), and traditional Islamic education is the basic way for fundamental Islamic information seeking. Due to the unbalanced education system, the religious knowledge of Chinese Muslim has decreased significantly even they have been engaged for more than thirty years in the reaffirmation of their Islamic education (Ma, 2012). In addition, after many years of development and efforts made, the private school which provided Islamic education remain on a very low level, some even deteriorated, and still, there is not an exact idea of the number of these private schools in the whole of China. (Allès, 2003). The Islamic information seeking system was challenged by an unbalanced pursue between material and spiritual of the Muslim community.

As for the convert Muslim, due to the small population and large scattered living pattern, they are unable to have their own Islamic education institutions. For those who pursue the Islamic education involved in mosque education and Arabic or Sino-Arabic schools which were set up by the Muslim Hui who is living around them. However, as for the knowledge of the researcher, so far the Islamic information seeking from traditional

education way of the convert Muslim in China has not been conducted. The situation of the Islamic information seeking behaviour of the convert Chinese Muslim is remained unclear.

2.3.2 Information seeking through new media utilization

2.3.2.1 Conception of new media

The definition of new media changes rapidly, on one hand, the technology is still an ongoing set of development, on the other hand, the interactions between the new technological possibilities and established media forms are in complicated situations. However, the term “new media” is still applied unproblematically, because the new media are thought of as epoch-making, deeply changing the social all over the world and the term “new media” is thought of a portmanteau term (Lister, Dovey, Giddings, Grant & Kelly, 2009). The term new media is widely used in all over the world.

Comparing with the term “new media”, another term “social media” are more popular in western society. The term “social media” is difficult to define as it encompasses people’s views and varied practices. Some scholar defined social media as internet sites that ask readers to interact (Hatab, 2016), some defined social media as a variety of networked technologies which can serve as a channel for collaboration, expression, communication (Dabbagh & Kitsantas, 2011). The difficulty to define social media is caused by its distinctive characteristics: it is user created and controlled, it is transparent democratic and flexible, it stirs up incomparable change of individual, society and the

whole world (Moran, Seaman & Tinti-Kane, 2011). The social media has plenty of form and function, widely used by the people in their everyday life for information seeking

Basically, the new media can be divided into many different forms, Some examples of new media are websites, multimedia, virtual worlds, computer games, Online newspaper or E-newspaper, E-book, E-Journal/magazine, Online radio, Online TV, video games, Search engine, mobile apps, and many social media, such as text (blogs, wikis, Twitter), audio (Skype, podcasting), photo (Flickr) and video (vodcasting, YouTube). However, the development of technology provided more and more new media that can capture multimedia which can mix text, audio photo, and video together, such as Facebook, WeChat, QQ, blog, Micro-blog. All these diverse media platforms have provided a huge amount of information seeking.

Different in Western society, the term “new media” is more popular in China than the term “social media”. Gikas and Grant (2013) hold that social media encompasses such as social networking sites (Facebook, Linked-In, and Twitter), creation and publishing tools (wikis and blogs), media sharing sites (YouTube and Flickr), aggregation and republishing through Rich Site Summary (RSS) feeds, and remixing of content and republishing tools. In China, all these social media forms are represented by the term “new media”, the term “social media” s rarely used. But the social media platforms are widely used for information seeking in Chinese society.

2.3.2.2 New media development

website

Website is a collection of related web pages, including multimedia content, typically identified with a common domain name, and published on at least one web server. The World Wide Web (WWW) was created in 1990 by the British CERN physicist Tim Berners-Lee On 30 April 1993. There are over 1.5 billion websites on the worldwide (internet live stats, 2018). the figure 2.4 presented the total number of websites increased from 17,087,182 in 2000 to 1,766,926,408 in 2017.

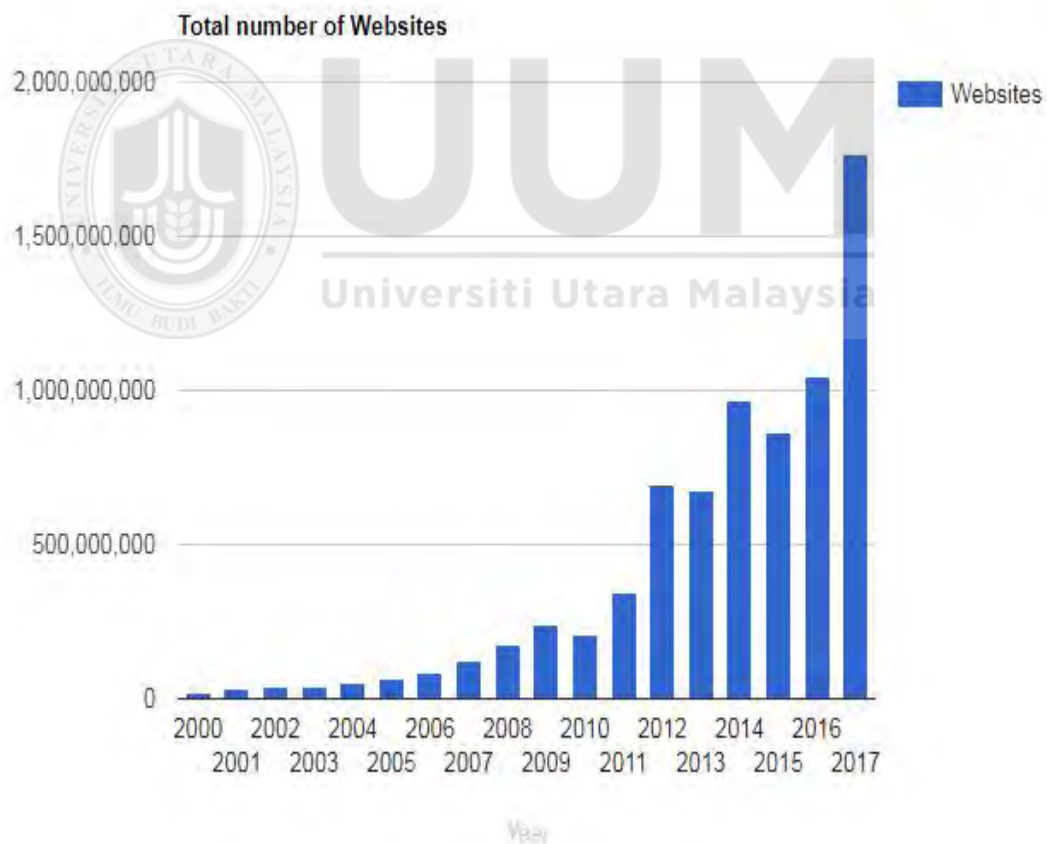


Figure 2.4. A total number of websites. (internet live stats, 2018)

With the development of websites, all over the world, every country, every culture organization, even many individuals create a website for post information, there are abundant websites in English, Arabic, Chinese and so on for promoting information about economic, culture, religion, and indigenous cultures so on so forth. There is also a large amount of movie, TV drama and online radio also available from the websites. These millions of websites provide a fair amount of information for users.

Search engine

Google, commonly refers to Google Search, it is a web search engine developed by Google. Figure 2.5 presents the logo of Google, Google is the most-used search engine on the World Wide Web, it is the most used search engine in the US with 64.0% market share (Adam, 2016). Google Search provides hunt accessible document .offered by web servers, users can search by text, image, and voice. Google is on the No.1 list, on the top of the websites among searching engine from all over the world (Alexa, 2018). On March 30, 2010, searching via all Google search sites in all languages was banned in mainland China, Google's Internet mail service, Gmail, and Chrome and Google-based search inquiries have not been available to mainland China users since 2014 (Pham & Riley, 2017) due to the censorship. Users can seek information quickly from the Google search engine.



Figure 2.5. The logo of Google

Baidu was established in 2000, is a Chinese multinational technology company, figure 2.6 presents the logo of Baidu, Baidu provides diverse services and mainly are search engine service. Currently, Baidu is the biggest search engine in the Chinese language. With the wide development of the Internet, search engines have become one primary way of finding information online (Yang, Pan, Evans & Lv, 2015) for diverse purposes. Users can seek information quickly from the Baidu search engine.



Figure 2.6. The logo of Baidu

Social media

Social media is an internet-based application that facilitates the creation and sharing of information through virtual communities and networks. Facebook and Twitter are widely used social media (Obar & Wildman, 2015), user-generated content was the main content of social media. Figure 2.7 presents the top ten most popular social media in April 2018, ranked by a number of active users. This figure shows that Facebook company of America and Tencent Company of China became the business mogul, in chronological order; Facebook, WhatsApp, Facebook messenger, then WeChat, QQ, and Qzone. Social media platforms become a more and more common platform for users seeking information.

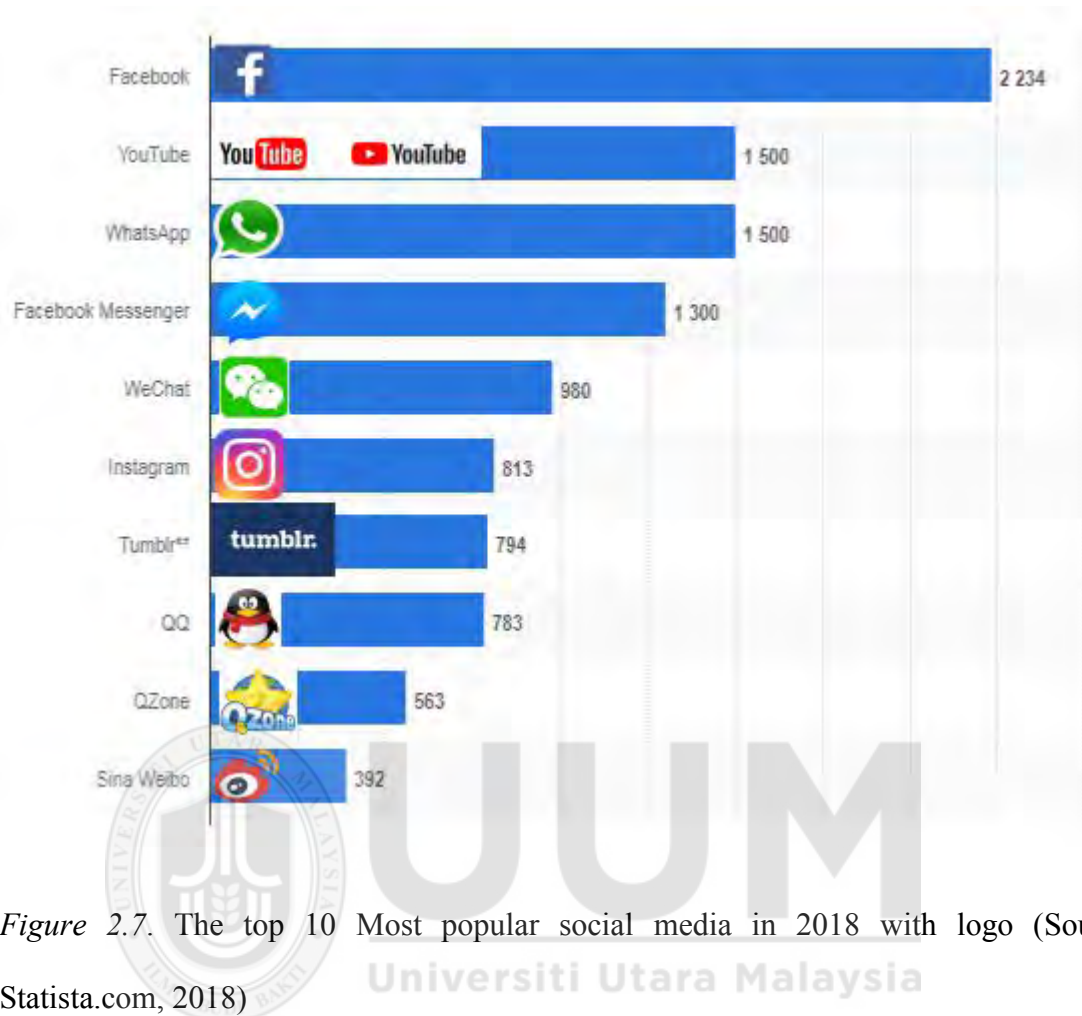


Figure 2.7. The top 10 Most popular social media in 2018 with logo (Source: Statista.com, 2018)

From all over the world, different countries have their most popular social media, Figure 2.8 presents the world map of social networks in 2017 (Hutt, 2017) and figure 2.9 presents the world map of social networks in 2018 (Hutt, 2017), these two figures showed that in most of the countries, Facebook was the most widely used social media (Hutt, 2017), except Russia, China, and several other countries. In Russia, the most popular social media is V Kontakte, and in China the most popular social media is Qzone. Although the media platform varies in different countries social media is a common way for the user seeking information.

WORLD MAP OF SOCIAL NETWORKS

January 2017

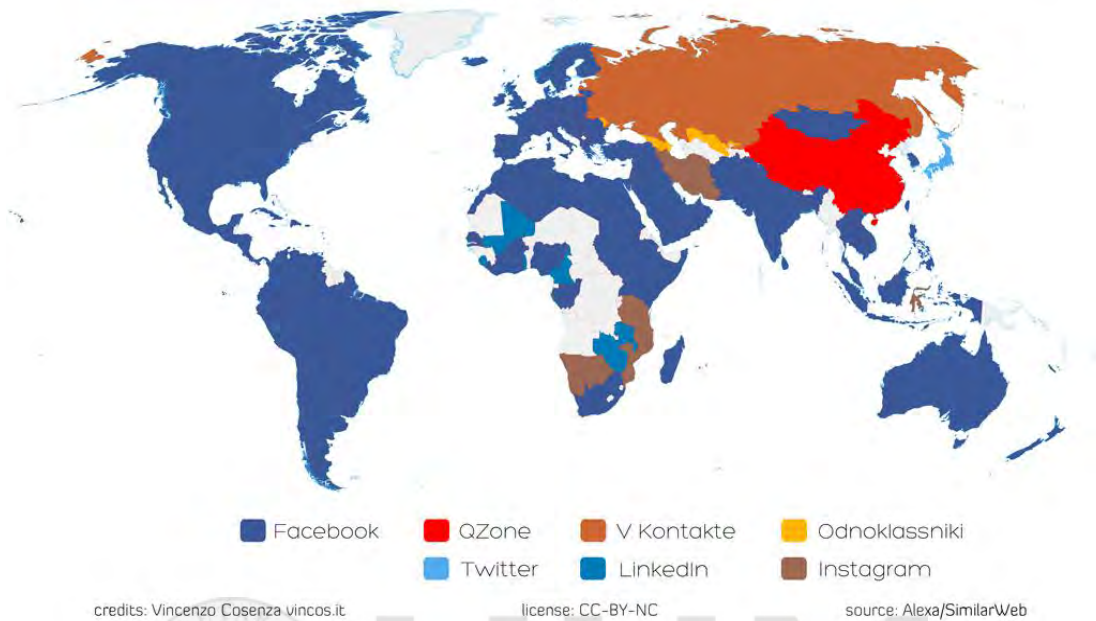


Figure 2.8. World map of social networks in 2017 (Hutt, 2017)

WORLD MAP OF SOCIAL NETWORKS

January 2018



Figure 2.9. World map of social networks in 2018 (Kallas, 2018a)

With the growing popularity of mobile social networking, social networking Apps in fierce competition with the main social networking sites (Kallas, 2018b). Kallas (2018a) has created a list of 10 leading social apps globally presented in figure 2.10, in this list, the Top 1 is WhatsApp and Top 2 is Messenger are both owned by Facebook. Top 3 is WeChat and is owned by a Chinese company. Although the most popular social networking Apps are diverse, they all are widely used for information seeking.

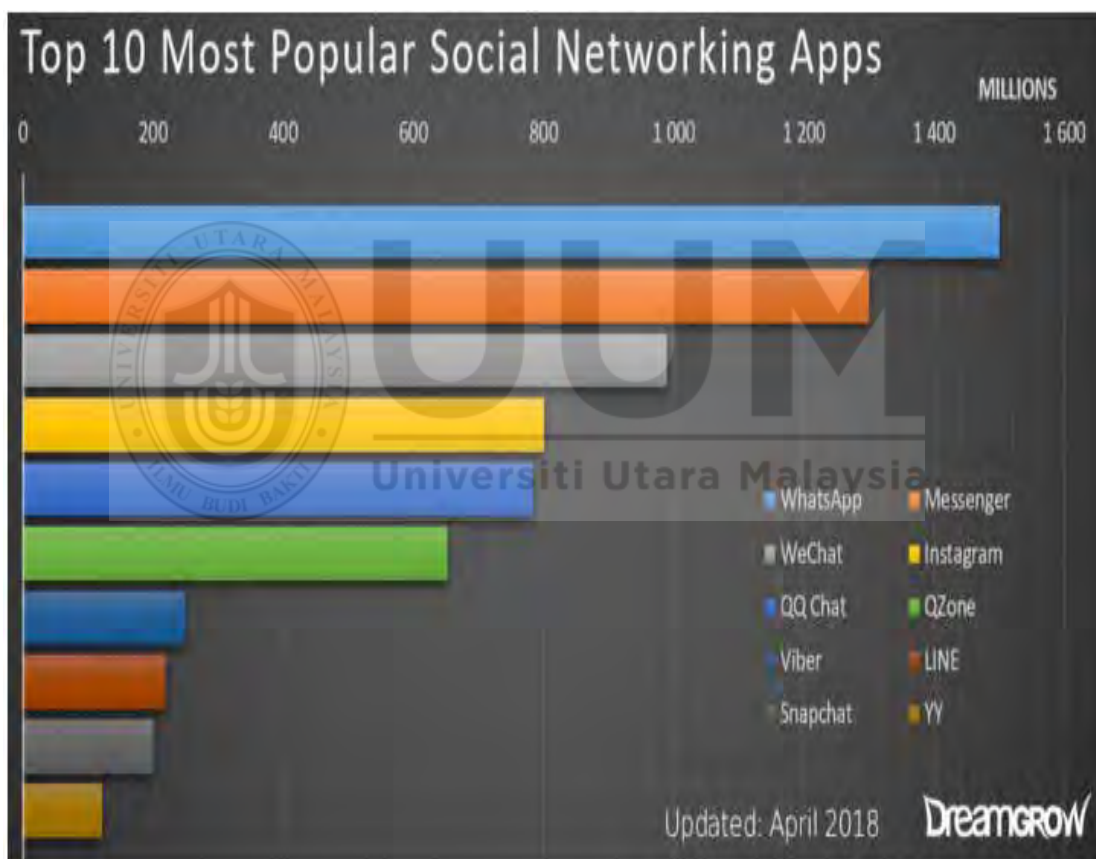


Figure 2.10. Top 10 most popular social networking Apps (Kallas, 2018a)

Facebook

Facebook is an American online social media. It was launched in 2004 by Mark Zuckerberg. Facebook is the most widely used social media (Tandoc, 2018) by people from all over the world, and China as well before it was banned by the Chinese government. In the United States, about 44% of the population gets news from Facebook (Shearer & Gottfried, 2017). Figure 2.11 showed the social media sites as the pathways to news (Shearer & Gottfried, 2017) in America. Due to the large user base, by far, Facebook still leads every other social media site as a source of information, 66 per cent American use Facebook for news information seeking. There are over 2.13 billion monthly are active Facebook users in 2017 (Park, 2018).

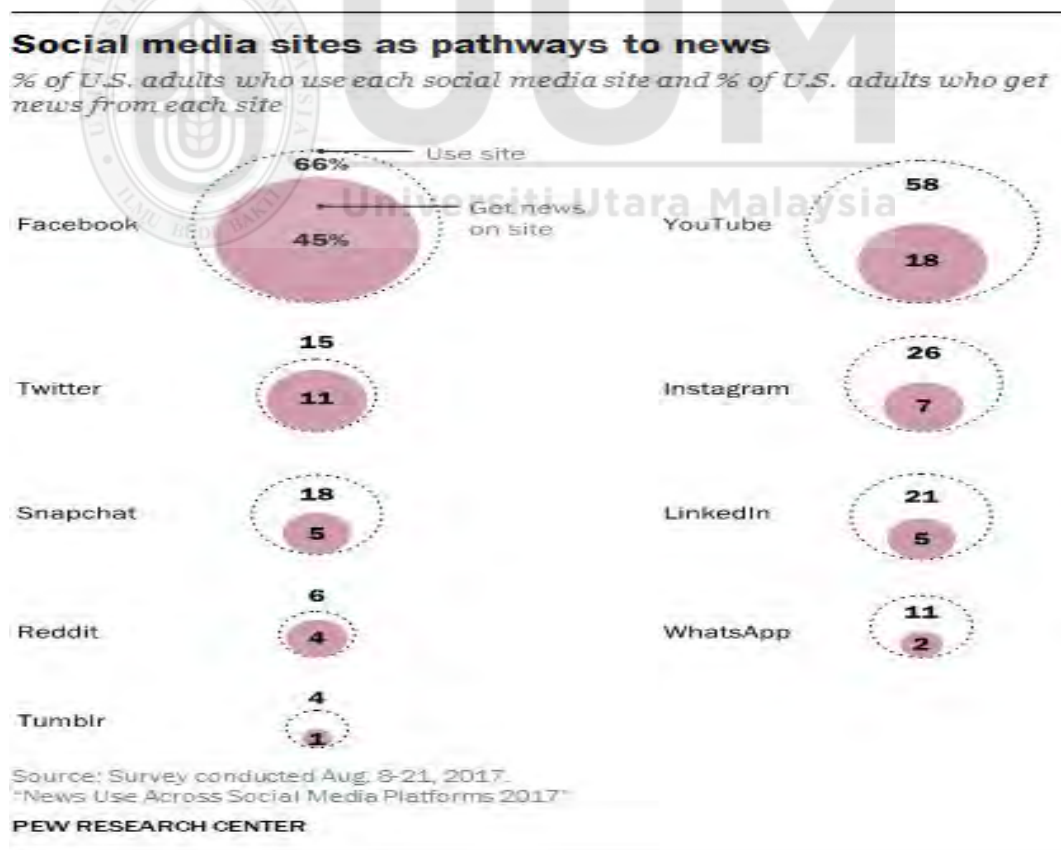


Figure 2.11. Social media sites as pathway to news in America (Shearer & Gottfried, 2017)

YouTube











YouTube created in 2005, is an American online video-sharing social media, and is the 2nd most visited website in the world with 1.3 billion users (Donchev, 2018). YouTube is widely used by people from all over the world, and China as well before it was blocked by the Chinese government. Figure 2.9 shows that in America, YouTube has the 58 per cent of the population of its user base, but only 18 per cent of all Americans get news information on YouTube (Shearer & Gottfried, 2017). Still, YouTube attracts a large number of users from all over the world. Users can seek a large amount of visual information from YouTube.

Social media in China

Western social media platforms like Facebook, YouTube, Twitter and so on are banned in China (Thai, 2017), Table 2.5 presents a list of ten most popular social media in China (Thai, 2017). Wechat, Sina Weibo and Tencent QQ are the most widely used social media in China. In this list, Tencent QQ was launched in 1999 and was the earliest social media platform, WeChat is one of the latest launched social media, and jumped to the top 1 social media in China, All these social media are widely used for information seeking for diverse purpose in China.

Table 2.5

10 most Popular social media in China. (Source: Thai, 2017)

| Name of social media | Launched time | Logo | Memo |
|----------------------|---------------|---|--|
| WeChat | 2011 |  | All-in-one Social Media in China |
| Sina Weibo | 2009 |  | Twitter of China |
| Tencent QQ | 1999 |  | An instant messaging app |
| Youku Tudou | 2006 |  | YouTube of China |
| Baidu Tieba | 2003 |  | A Search Engine Forum |
| Douban | 2005 |  | Lifestyle and social discussion platform |
| Zhihu | 2011 |  | The Quora of China |
| Meituan-Dianping | 2010 |  | The Chinese Versions of Yelp |
| Momo | 2011 |  | Tinder of China |
| Meipai | |  | Chinese Instagram for Video |

WeChat

WeChat, or WeiXin, was Launched in 2011 by the Chinese company Tencent Holdings Limited, is a Chinese multi-purpose social media mobile application software. Wechat has 1 billion monthly users and became the dominant messaging app (Deng, 2018). WeChat serves as an all-in-one platform for social networking, online payment and more. Users of WeChat can engage in real-time chat via text or audio messages, can make a video or audio calls, can share photos and articles on their “Moments”, can browse articles in official subscription accounts which registered by individuals or organizations. Since this world widely used social media such as Facebook, YouTube, and Twitter are blocked in China, WeChat becomes the most widely used social media in China instead (Lien & Cao, 2014) for personal interactive, communication, and information seeking as well.

QQ

QQ was the most widely used social media in China (Hutt, 2017), QQ or Tencent QQ is an instant messaging platform for PC and mobile developed by the Chinese company Tencent Holdings Limited. QQ provided diversified functions and services, such as text and video chat between two users or in a group of users, microblogging, online social games, music, profile photo widgets and mobile payment, top-up, online shopping, and bank transfer. QQ was first released in 1999, and soon QQ has become one of the favourites social platform in China. QQ is also widely used for personal interaction, communication and information seeking as well.

The information technology developed diverse new media platforms for information seeking, some new media platforms are widely used by people from all over the world. However due to the political reason, certain widely used new media platforms are banned by the Chinese government, and some China-based new media platforms are widely used by Chinese people in mainland China. Hence in this situation, the Islamic information seeking behaviour of convert Muslim from new media platform is a very interesting topic for the researcher.

2.3.2.3 Information & Communication Technologies (ICTs) and information seeking

The Information & Communication Technologies (ICTs) consist of hardware, software, networks, and media, all of these are used as platforms for the collection, processing, transmission, storage, and presentation of information (voice, data, text, images) (World Bank, 2003). The development of ICTs facilitate information creation, consumption, communication, and information sharing, and it increased with the emergence of web 2.0 applications.

More and more people get to access the new media technology for diverse purposes, including information seeking, take the internet and mobile as examples, the figure 2.12 shows the percentage of individuals using the internet, raised from zero in the 1960s to almost 45 per cent in 2015. And figure 2.13 shows the Mobile cellular subscriptions per 100 people raised form 0 in 1960 up to almost 100 in 2015. According to the 2009 Youthnet report, 75 per cent of 16 to 24 years old claimed they could not live without the Internet; 82 per cent of the young people surveyed said they had used the Internet to

look for advice and information for themselves, and 60 per cent stated they had looked for information for someone else (Redecker, Ala-Mutka & Punie, 2010). The new media became more and more popular in the young generation.

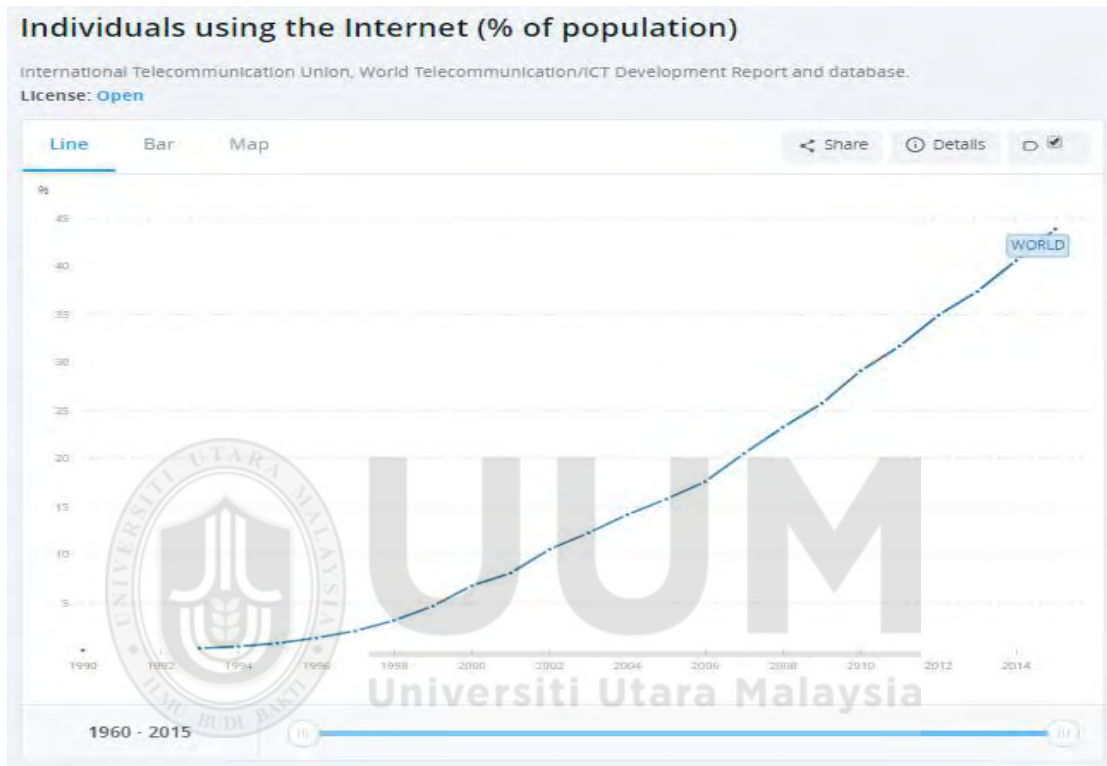


Figure 2.12. Individuals using the internet (Source: the World Bank. nd.a).

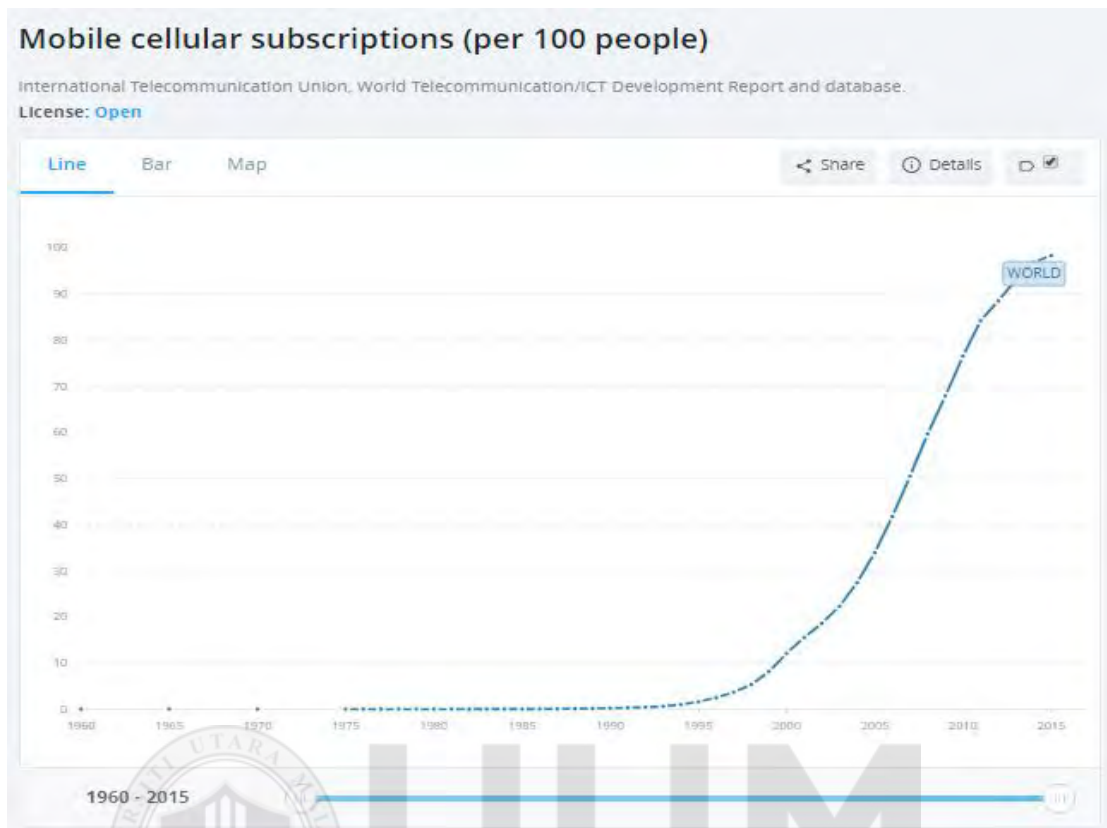


Figure 2.13. Mobile cellular subscriptions (Source: the World Bank. nd.b).

In the 21st century, the information and communication technology (ICT) development contributed the information seeking not only to the formal education but also to lifelong informal education (Ahn, Han & Han, 2005; Alavi, & Leidner, 2001; Haddad & Draxler, 2002). The former United Nations (UN) Secretary-General Kofi Annan said: “We must ensure that information and communication technologies (ICT) are used to help unlock the door to education” (UN NEWS CENTER, 2005). ICTs, such as Radio, TV or TV-based distance education courses, video conferencing, the internet, the digital library the Internet-based new media can provide various channels to education (Adams, Blandford, & Lunt, 2005; Jaldemark, 2008) or can be combined with traditional technologies to meet the educational needs and the need for information seeking of the learner.

The ICTs and ICTs based new media forms can be used for training teachers, broadening the availability of quality educational materials, enhancing the efficiency and effectiveness of educational administration and policy (World Bank; 2003). Furthermore, specific ICT applications has a positive influence on student's information seeking, skills and attitudes (Boulianne, 2014; Nelson, 2010), and ICT significantly contribute to improving the school innovation and teaching practices (Al-Samarraie, Teng, Alzahrani, & Alalwan, 2017; Wagner, Day, James, Kozma, Miller & Unwin, 2005) and information seeking. ICT is used in lots of developing country which provided more chances for people who has no chance to get proper education to seek information they need.

ICTs are widely used to aid the information seeking of developing countries and to combat many challenges (The World Bank Group, 2002), such as poverty, lack of equal education for girls, lack of educator. Information and Communication Technology (ICT) involved education playing a vital role to overcome the educational problems faced through saving energy, money and a large amount of time (Patel & Patel, 2017). However, the poor environment, lack of awareness of the technological capabilities, low education and literacy levels, and absence of skills are all obstacles of ICT applications utilized for education and information seeking (Patel & Patel, 2017). Developing countries can get benefit from ICT which involved education.

Although the utilization of ICTs is to help aid the education and information seeking (Pentland, Forsyth, Maciver, Walsh, Murray & Irvine, 2014; Twining, 2007), still faced many challenges. The most essential conflict is the traditional teacher-centred pedagogy

and the expected student-centre pedagogy in integrating ICT to teaching (Hu & Webb, 2009). Since the educational situation of developing countries is very, the ICTs involving education varied as well. ICTs development makes the learner become more and more active in the learning process, the learner can actively seek and seek the information they need.

Given the teacher's approach to and conception of the teaching with ICTs is the central for the utilization of new media successfully in higher education, based on their empirical research Englund, Olofsson and Price (2016) found that the novice teachers are more malleable in the field of their ability to change their approaches and conceptions, they initially had a more teacher-centred approach, but they were able to develop their conceptions of and approaches to teaching with ICTs and change to more student-centred approaches.

In China, ICTs have been involved in education for decade's years, around 40 Radio and TV Universities provided large-scale radio and television-based teacher education, or direct class teaching through radio and television (Tinio, 2003). Teleconferencing is used for a variety of educational purposes, such as continuing education, access expert, learner-learner/teacher discussions, facilitate teacher-learner, and academic upgrading.

Furthermore, the collaboration between Tianjin Medical University and the University of Ottawa School of Nursing provided experiential evidence for this long distance education through ICTs (Tinio, 2003). Since 2001, twenty "e-learning for life" centres were set up in remote Project Hope primary schools in China under the collaboration

between Coca-Cola and the China Youth Development Foundation. These centres “provide Internet access, educational content and training on ICT skills for teachers, students, and local communities. Centres are used for teaching Math, Chinese, English, and History” (Tinio, 2003). Most of these projects which use ICTs to promote the education that was launched or supported by the authority of China and supported education from the teaching perspective.

In addition, Hu and McGrath (2011) pointed out that in the top-down educational reforms context of China, the educational planner are insufficient of understanding the existing contextual realities in specific places in which the educational adoption of ICTs which are in a low rate, and even discontinuance, in addition, the inadequate ICT skills and pedagogic expertise were obstacles to the use of ICT in teaching. These top-down educational reforms context reflected that the traditional Chinese education pays more attention to the teaching perspective and less on the information seeking from the learner’s perspective.

During the ICTs involved in education, the traditional pedagogy faced a great challenge, given the ICTs make the learner become more active in information seeking in the education process. Hu and Webb (2009) identified the different adopted pedagogy which applies by teachers when integrating ICT to teaching, ranging from resistance to adaptation to innovation, and found that the most essential conflict is the traditional teacher-centred pedagogy and the expected student-centre pedagogy.

Most of the researches on the ICTs involvement in education are more focused on the teaching perspective and pay less attention to the information seeking from the active learner's perspective. However, as the development of the ICTs and the new media forms especially the utilization of mobile become widely accepted, the learner can seek information they need from any available new media at any time and any place (Economides & Grousopoulou, 2010). The research on information seeking behaviour from learner's perspective is a crying need.

Information and communication technologies (ICTs) development have created diverse platforms for information seeking, these diverse platforms provide the alternative way for Chinese Muslim to seeking Islamic information to supplement their Islamic knowledge and maintain their Muslim identity. However numeral studies focus on ICTs development involving information seeking from a formal education perspective, there are very limited researches on ICTs involving Islamic information seeking in the existing literature, the ICTs involved Islamic information seeking research has not been conducted yet.

2.3.3.4 Information seeking through new media

The internet and internet-based new media offer an increasing number and range of opportunities for accessing information, seeking and exchanging information and realizing personal learning goals in Europe. For example, on average, 51 per cent of European citizens aged 16 to 74 use the internet for seeking information, 31 per cent of the population already use the internet for seeking information with the purpose of learning, 5 per cent are using the internet for doing online courses (Redecker, Ala-Mutka

& Punie, 2010). It showed that a large amount of European use internet as one of the information seeking channel, new media contributed to enhancing information seeking opportunities in Europe.

Within formal education and training across Europe, the new media used by Education and Training institutions to many different purposes, such as, facilitating the distribution of educational material and easy access by students; through linking to researchers and experts in a certain field of study to integrate learning into a wider community and provide alternative channels for seeking information; support the exchange of knowledge and material and collaboration among the students; enhance the student engagement of learning tools and environments; improved learning processes by implementing pedagogical strategies (Redecker, Ala-Mutka & Punie, 2010). New media provide fast, easy and efficient channels to seeking a great diversity of information.

The social education is faced with new integration of new media and technologies into teaching, learning and assessment (McLoughlin & Lee, 2010). New media forms can be used for seeking information at any time and anywhere, and put learners at the centre of the learning process (Gikas & Grant, 2013; Selwyn, 2007). People have more initiative for personal learning. New media are affecting the way people find, share and seek, even create information.

The new media applications provide new opportunities for innovating and modernizing Education and Training institutions and for preparing learners for the 21st century (Gikas & Grant, 2013; Swigger, 2013). The new media application development provides users

with online networks, information exchange, seeking information for learning purposes, and allow them to publish and share digital content, even it will be altering people's attitudes on basic democratic values (Swigger, 2013). All these society changing are based on the information seeking of the learner as the common citizen.

Furthermore, McLoughlin and Lee (2010) hold that the learner's informed educational decisions, different forms of skills and knowledge, diverse learning environments and forms of feedback and assessment are the main factors that influence information seeking through new media. On these new media platforms, through social connection, the students, classmates, teachers, past and future student cohorts and other professionals and experts join together and construct the learning communities, and even produced the learning content by the learners themselves. The new information seeking platform made great challenges for an educator, such as the adoption of new media, experience new media utilization, valuing learners' pre-existing skills, appropriate teaching approaches, and global networking of peer (McLoughlin & Lee, 2010). From new media, the learner does not only seek information but also produce the content for learning.

New media had a large impact on teaching and learning within information seeking, especially the informal learning of all ages for seeking information they need. New media forms do not only help the learner seek information they need, but they also can facilitate and help the learner participate in information generation, and share the result of learning. There are many aspects involved in the new media based information seeking, such as new media learning which is more efficient when the learner engages in a formal or informal task; the learner's motivation or the driven to attain goals would

positively affect the new media involving information seeking (Dabbagh & Kitsantas, 2011; Kim, Kim & Wachter, 2013; Karimi, Khodabandelou, Ehsani & Ahmad, 2014). It was also emphasized that the learner needs a guide of pedagogical models and approaches, personal knowledge management skill training is needed as well for new media involved education for information seeking.

Generally speaking, new media advantage to education are in four different dimensions: firstly, the accessibility of a vast variety of learning content for learner's learning and professional development, especially for lifelong learning, and provide more equity education chance for common people. Secondly, the possibility of a huge resource of user-generated content from which learners and teachers can mutually benefit. Thirdly, the social connection allows the learners to seek highly specific and targeted information in a certain field. Fourthly, the collaboration between teachers and learners can increase the efficiency of information seeking (Redecker, Ala-Mutka & Punie, 2010). Diverse new media forms can facilitate information seeking from many different ways.

They are plenty of research investigation one or some specific new media form involved education. New media accepted and used in the educational process for many reasons, Liu (2010) concluded that there are three social media -- Facebook, Wiki, and YouTube were widely used social media among sixteen social media tools for collaborative learning, access learning resources and knowledge sharing in America. The sixteen social media tools include Facebook, Wiki, YouTube, bulletin board, LinkedIn, Blogging, Twitter, Podcasting, Virtual Worlds, RSS, StumbleUpon, Netlog, Delicious, Digg, Plurk, and Jaiku. The student adopted social media for many reasons, such as

building a relationship, social engagement, direct communications, meeting new people, Low consumption, expert alignment, influence others (Liu, 2010). During the student's utilization of social media, the level of trust will influence the engagement and contribution of the communication (Liu, 2010). As such in education, the instructor has the responsibility to guide and train the student to use social media appropriately.

New media forms are not only widely accepted in students, but also widely accepted and used in the teaching process by the educator. Moran, Seaman and Tinti-Kane (2011) examine the utilization of social media in the higher education teaching faculty in United States of America, and found that more than 90 per cent of all faculty were using social media in courses teaching, such as posted content as supplementary materials for student, or commend student participate in class session through reading, view, post or comment social media as a course assignment. Faculty believed that social media is a valuable tool for education, especially in collaborative learning, this information supported by Voorn and Kommers (2013).

According to Selwyn (2007), a growing number of educational institutions are using The Second Life for a virtual teaching and learning environment. The Second Life is 3D-virtual world and massively multiplayer online role-playing games (MMORPGs). The Second Life represents the new media form of Virtual Worlds, with the many major colleges use it for the virtual learning environment, many education organizations are researching the usability of Second Life in education.

There are some researches focus on specific new media involving information seeking. Blog as one of the useful educational technology has also captured the researchers' research interesting, based on his experiential research, Churchill (2009) found out that the blog added a new dimension to teaching effectiveness of teacher, teacher can provide reflections to address emerging issues relevant to students' learning, and students can present their works and revise their works according to teacher and students comment or feedback. In this context, the student need guide and some skills of technology are a need, but still, the blogs are an effective technology for information seeking.

The utilization of mobile for information seeking also captured the researcher's interest, Gikas and Grant (2013) concluded two perspectives of the mobile computing devices usage in teaching and learning of higher education: advantages and frustrations. The advantages included such as quick access information related to the course, connect and communicate easily, content collaboration, diversity of ways to learn and situated learning. The frustrations included such as lack of skills or experience of device usage, device acted as a distraction for study and some unfriendly attitude in learning surrounding.

Comparatively speaking, among all these social media involved in information seeking, Facebook is widely used by people all over the world. Facebook provided the chance to re-engage students with their education and learning, it promotes critical thinking of the learner and motivated them to become an active learner, not passive acceptor only. Facebook also helps learner connected with each other and created a collaborative learning community (Liu, 2010; Selwyn, 2007). In addition, Facebook and other new

media forms are available on the utilization of mobile promoted the utilization of new media for information seeking.

Since the new media forms are widely used by the educator and learner, how to use the new media properly for information seeking was discussed as well. Jackson (2010) pointed out that given the media is educational and diverse new media platforms became a strong source of the information and knowledge, the educator should critically think about the media, and provide critical media literacy education to the student. New media form is available for anybody to use for different purposes, providing a huge amount of information which mingling of good and bad, critical thinking is highly valued in information seeking.

2.3.3.5 Islamic information seeking through new media

There are many different new media forms which have been developed along with the Information and Communication Technology (ICTs) development. These diversity new media forms involved the information seeking deeper and deeper from a different perspective (Popescu, 2012). However, the research on the new media and Islamic religious information seeking has not been fully conducted. The research on the Islamic religious information seeking still more focus on traditional education and educator perspective (Heern, 2017; Herrera, 2004; Houtsonen, 1994; Lahmar, 2011; Nauman, 2016; Zaman, 1999). Quite a lot of researches more focused on the new development of Islamic information seeking in the changing society.

These media opened up new spaces of religious and also provide more chance and possibility for an individual to access to religious information, at the same time traditional institutions are forced to respond in kind in order to keep up with the times. (Mandaville, 1999). In addition, along with the new media development, certain marginal Islamic country in terms of geography and religious influence, like Malaysia, with advanced information and networking technologies became centre rather than Cairo which is the traditional centre of the Muslim world (Mandaville, 1999). Partly provided evidence by Hasan and Haron (2013): local ulama and individuals shows an active trend in contributing and sharing religious content on the internet. The Internet impacted on centre-periphery relations in the Muslim world.

ICTs development dramatically change the way that information generated organized distributed, accessed and utilized and further enriching the information creation (Hasan & Haron, 2013; Jaafar, 2008), hence Muslim must master knowledge on ICTs in order to effectively use information and forge ahead in the knowledge Era (Jaafar, 2008), or just for their Muslim life (Yusoff & Adzharuddin, 2017).

ICT development provides many advantages for Muslim all over the world, it enhances access to Islamic resources to users who are not at the same physical location, consequently increase awareness among global communities of the wealth of Islamic and knowledge resources, and in further promote understanding of Islam to the global communities (Jaafar, 2008). However, there are several serious disadvantage challenge the information creation and sharing in Muslim worlds, such as low education level, low information literacy rate and poor ITC and network infrastructure (Jaafar, 2008).

Besides this the internet also makes people lost trust in traditional sites of authority (Hasan & Haron, 2013). The ICT development provides the chance for the development of the Muslim world, at the same time the Muslim world face many challenges for their ICT development.

The young generation is more easily adaptable to Internet technology and actively use them for religious activities, however, they are lack of sufficient skills to filter and verify the information provided online in Malaysia (Hasan & Haron, 2013). The Muslim youth in the Netherlands also seeking information from the internet for cultural adaptation and also seeking information related to the global Muslim community for maintaining their Muslim identity (Konijn, Oegema, Schneider, Vos, Krijt & Prins, 2010).

However, Saleh and Sadiq, (2013) found that even the religious representative group, the Muslim clerics (Ulama) in Nigeria are lacking information relating to commentaries on the Sunnah of the prophet (SAW) and information on Arabic language and literature and partly satisfy their information need through internet even they preferred print media especially books and journals. Although the Muslim clerics (Ulama) can easily access to information from the internet, books especially the Qur'an and Hadith were the most popular and preferred among the Ulama for performing the leadership role (Saleh & Sadiq, 2012; Saleh & Sadiq, 2013)

At the end of the twentieth century, media industry became independent institutions in the society, they do not only present or report on religious issues, but also change the authority of religious institution (Sisler, 2007). In addition, in the situation of a national

catastrophe, such as 11 September 2001 and the Asian Tsunami in 2004, the media do not only provide information but also a kind of psychological help to the audience. It is confirmed by Hjarvard (2008) that the utilization of media became the more frequent ways of engaging in spiritual topics compare with going to church or reading religious texts.

Horsfield (2007) believed that not only “religious awakening”, the young generation brought up with no tradition of faith are actively seeking or creating their own religion or spirituality; but also “religious revival”, religion has become a significant element in post-colonial national rebuilding in a range of countries in Africa, Asia, Latin America and the Middle East. In today’s globalization world, religion plays a more and more important role in the economic political, and cultural development in developing countries and developed countries as well (Horsfield, 2007). This situation became more complicated since the new media development and involved deeply in religious development.

Given the media is full of disseminated images of Islam and Muslims in US media since September 11, 2001 (9/11). Hatab (2016) highlighted that the new media challenged the classical aura of religious male scholars who traditionally controlled over the interpretation and production of religious knowledge, at the same time he called for more research on the global Muslim community in different languages and on many “global” topics. The relationship between terrorism and Islamic information seeking in traditional Muslim countries and western countries also were a concern (Kazemzadeh, 1998; Lundie, 2017; Pohl, 2006; Wainscott, 2015)

In Islamic information seeking, ICT is a sign of knowledge achievement that needs to be used to find the truth (Wan, Wan & Jusoff, 2009). Since more and more people access to Islamic knowledge through the internet, the credibility of sources is also highly concerned. Ishak, Omar, Bolong, Hassan and Ghani (2011) based on the empirical study they produced the Internet's Islamic Information Credibility Scale which included authentic source, visual appeal, writer's reliance, source-writer relationship and writer's integrity five variables see table 2.6. When the information was based on clear scripture and the writing was based on Hadith and Quran were considered an authentic source with credibility. Credibility also derived from visual appeal, when Quran verses or translation provided, the information was considered with credibility. Credibility is also rooted in writer's reliance when the writer shows the responsibility in writing, or the writer has the integrity to write, or the writer is well-versed in Islamic issues even though he/she has no formal Islamic Education, the information has been considered has credibility. Furthermore, credibility is also rooted in source-writer relationship, when the writings are from web owns by a famous Islamic scholar, or the writer has complete references, or the writer has links to the original source, the information was considered with credibility. Credibility also derived from the writer's integrity, when a writer has credibility in Islamic matter, or writer has an experience in handling Islamic issues, the information considered with credibility.

Table 2.6

The Internet's Islamic Information Credibility scale.

| Variable | Attributes |
|----------------------------|--|
| Authentic Source | The information was based on clear scripture |
| | The writing was based on Hadith |
| | The writing was based on Al-Quran |
| Visual Appeal | Provide Al-Quran verses translation |
| | Provide Al-Quran Verses |
| Writer's Reliance | The writer shows the responsibility in writing |
| | The writer has the integrity to write |
| | The writer is well-versed in Islamic issues even though he/she has no formal Islamic Education |
| Source-Writer Relationship | The writings are from web owns by famous Islamic scholar |
| | The writer has complete references |
| | The writer has a link to the original source |
| Writer's Integrity | The writer has credibility in Islamic matters |
| | The writer has experience in handling Islamic issues |

(Source: Ishak, et al., 2011)

The internet's Islamic information credibility scale is a credibility measurement of the Islamic information online, this credibility scale tests the Islamic information on the internet, however, whether it is reliable in other new media platform are not tested yet, it left large place for further research.

2.3.3.6 Islamic information seeking through new media and in China

The biggest issue needs to be concerned by the Chinese Muslim who are seeking Islamic information through new media is the media environment in China. Currently, the media in China can be divided into three categories: traditional media, Internet media and Mobile media (Cui, 2013), see figure 2.14, traditional media include Newspaper, books, journals, radio, television and movies, Internet media include website, search engines, social media, online games and so on, and any types of media related to handset are defined as mobile media. Based on the philosophy of authoritarianism all these media are mainly controlled by Communist Party of China (CPC), Chinese government or companies which belong to or investment by CPC or Chinese government (Luo, 2015) by ownership, sponsorship and censorship.

As the media in communist China, the most important role of all kinds of media in China is “mouthpieces” of the Party, and “propaganda tools” which use for promoting the official communist ideology and consolidating the power of the state (Luo, 2015). In this context there is not full freedom of speech in the media of China, all the content is under the censorship. Media censorship is crucial to guaranteeing the content, and the propaganda department of CPC in charge of censorship of all media content. Censorship from the central and provincial propaganda department and self-censorship of media itself are vital in this system.

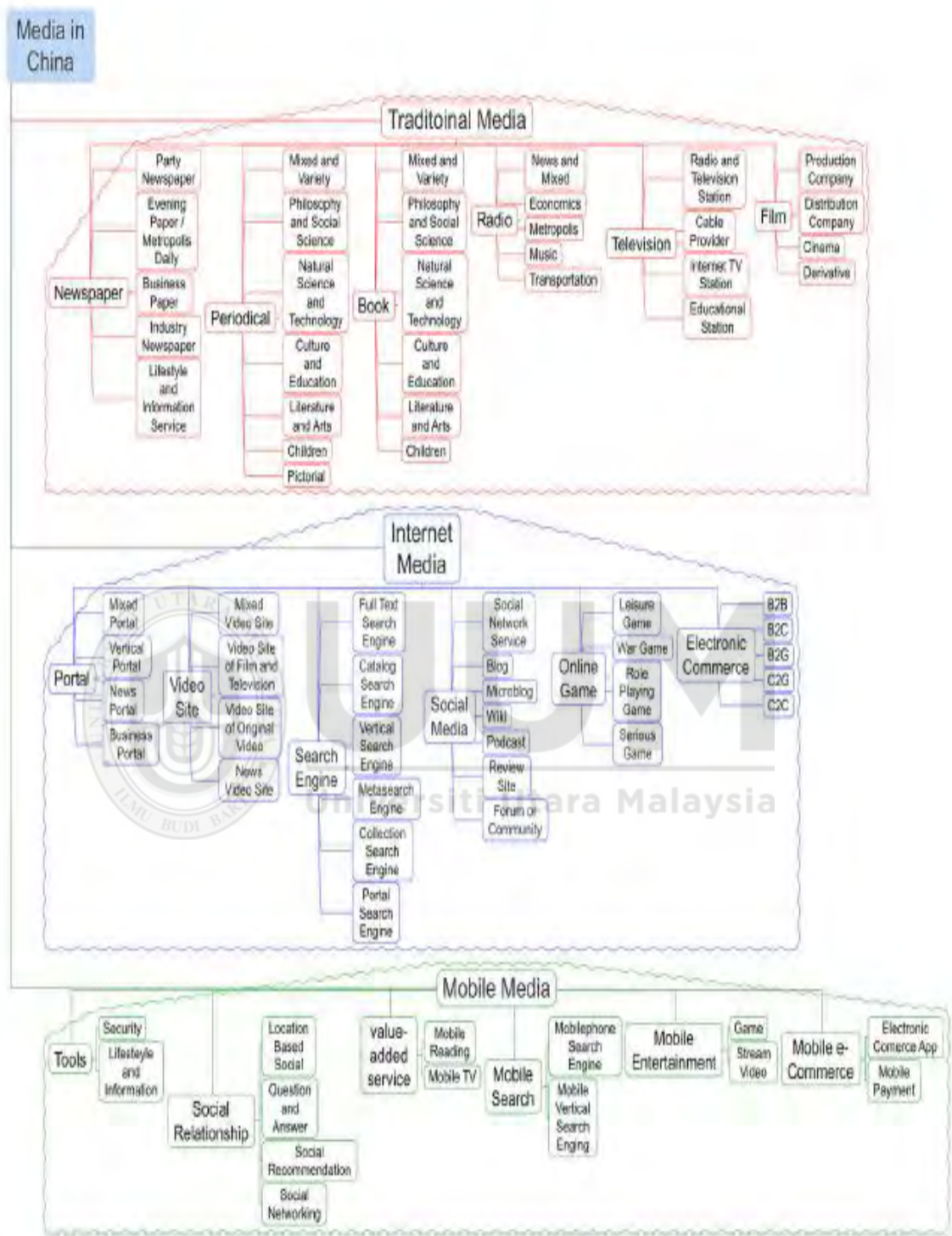


Figure 2.14. Media in China (Source: Luo, 2015)

The Chinese government kept tight control on both traditional media and internet-based new media by using monitoring systems and firewalls, shuttering publications or websites and so on (Xu, 2014; Knockel, Crete-Nishihata, Ng, Senft & Crandall, 2015). The most powerful monitoring body is the Communist Party's Central Propaganda Department (CPD). In 2010, based on the concept of "Internet sovereignty", all the Chinese Internet users and foreign organizations and individuals in China were required by the Chinese government to abide by Chinese laws and regulations. In addition, Chinese Internet companies were required to sign the "Public Pledge on Self-Regulation and Professional Ethics for China Internet Industry" which entails strict rules (Xu, 2014) to avoid potential subversion of a Chinese government authority.

In the Chinese media system, there are six forces which can affect the media: Party Force, Governmental Force, Capital Force, Individual Force, Professional Force and Cultural Force, see figure 2.5. The first mentioned four of the six can physically control media, and the other two only impact media in intangible ways (Luo, 2015). After 1978 the implementation of the Open policy, the media in China is continuing its political control with strong market orientation, the different forces affect the media are varied due to the media type and nature.

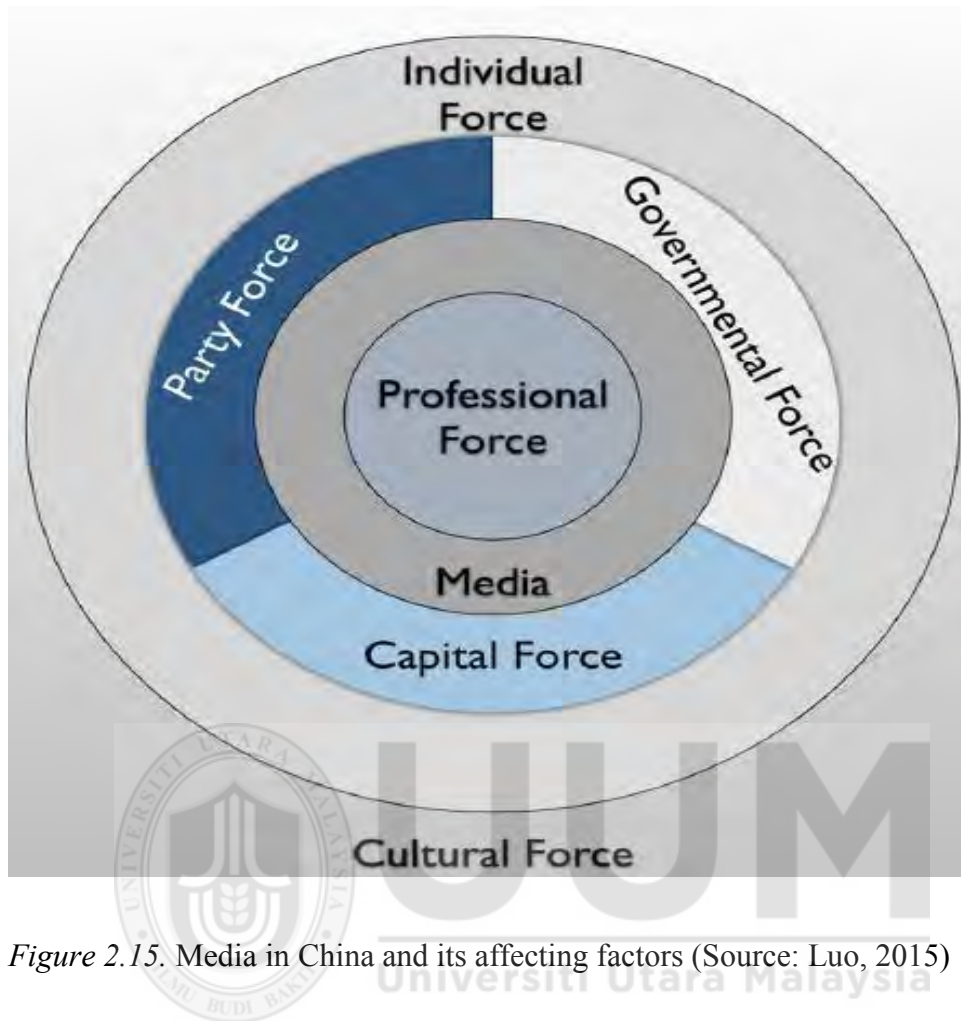


Figure 2.15. Media in China and its affecting factors (Source: Luo, 2015)

The Chinese media faces many challenges since 1978, the political force has been controlled the ownership, but the capital force has been a strong influenced to the surviving media. These media in China have to accommodate the different force and to recast as instruments of social control (Sparks, 2010). Along with the development of the Internet and Internet-based new media, these different forces still unevenly maintain their influence. The Internet and Internet-based new media become a valuable platform both in sourcing and in publishing information which remains unspoken in the official media by a journalist or other individuals, but the party force, government force and capital forces still try to maintain their control by many regulations issued by themselves.

The diverse new media were under the control of a new regulation which went into force on June 1, 2017, the “Regulation of Internet news and information services” issued by the Cyberspace Administration of China (CAC), and it replaced the State Council Information Office which becomes the new regulator of online news service. This new regulation put diverse new media into their control (Xinhua, 2017). All the new media including social media and mobile apps are under the control of the new regulation.

Traditionally, books are the main source for maintaining the Islamic knowledge in Chinese society, along with the development of the Internet and Internet-based new media, these new forms provide an alternative way for Chinese Muslim maintaining the Islamic religious information. The Islamic religious information has been provided by many websites, and diverse new media platforms, such as the blog, micro-blog, WeChat and mobile apps, now all these platform and content have to face the control and censorship. It is increasing the difficulty for the Chinese Muslim in seeking Islamic religious information. This circumstance triggered some questions, such as how the convert Chinese Muslim access to Islamic information? what kind of Islamic information available to convert Chinese Muslim and so on. These questions inspired the researcher’s interesting.

2.4 The media type which utilized for information seeking

The information and communication technology development created a diverse new media platform for information seeking. A substantial amount of people acquired information through the utilization of new media (Dabbagh & Kitsantas, 2011;

McLoughlin & Lee, 2010; Redecker, et. Al., 2010). The diverse new media platform was highlighted in many types of research.

Liu (2010) concluded that there are sixteen social media which have been utilized for information seeking: Facebook, Wiki, YouTube, bulletin board, LinkedIn, Blogging, Twitter, Podcasting, Virtual Worlds, RSS, StumbleUpon, Netlog, Delicious, Digg, Plurk, and Jaiku. Among these sixteen social media, Facebook, Wiki and YouTube were the most widely used social media. Furthermore, Forgasz, Tan, Leder and McLeod. (2018) discussed the Facebook used in information seeking in Australia, such as seeking information through Facebook survey. Next Dalsgaard (2016) investigate the student-managed Facebook groups in Denmark and found out that student uses self-managed Facebook groups for peer-to-peer learning. This information supported by Cuesta, Eklund, Rydin and Witt (2016), they highlighted that through Facebook group chat, students have been seeking more information to better understand the academic issue. Facebook is widely used in information seeking through education.

Facebook is basically a technological tool for social media rather than academic work, however, Facebook also provides an important platform utilized for information seeking (Mueller, Peruta & Giudice, 2014; Peruta & Shields, 2016). Voivonta & Avraamidou (2018) reviewed the literature about how Facebook utilized in higher education, especially on the scope of its utilization and the outcomes achieved a setting. They believed that Facebook can provide a valuable platform which utilized for achieving the educational goal and furthermore, Facebook can provide a valuable pedagogical tool that enhances student learning.

The utilization of Facebook became part of many people's everyday lives irrespective of age. Facebook is utilized as subject learning and communication with the lecturer (Gö, 2015). Prescott, Stodart, Becket and Wilson (2015) found that the educational staff felt the reciprocal benefits of using Facebook as an educational tool. Facebook was viewed as enhancing communication between student and lecturer, through their communication about course content, the utilization of Facebook has also increased students' informal learning.

Furthermore, Facebook can be used to create a learning community. Dalsgaard (2016) found that the student uses Facebook groups for peer-to-peer learning. In addition, Cuesta, Eklund, Rydin and Witt (2015) found that in this co-learning community, tutor used a conscious-raising pedagogy to create an open atmosphere, where students can freely express and discuss, student became more aware of their own roles and better understand subject content, and students became part of a learning community and created and recreated ways to give advice. In this co-learning community, the student is not only seeking information from the tutor but also provide information for another learner.

At the same time, YouTube also became a useful platform utilized for information seeking, YouTube is valuable health information seeking platform (Tackett, Slinn, Marshall, Gaglani, Waldman & Desai, 2018) especially for young children (Leiner, Villanos, Peinado & Blunk, 2018). Furthermore, Cayari (2017) highlight that through videos on YouTube, students who are involved in music education can seek informal music and technological learning supplement formal music education. This finding is

supported by Rosenthal (2017), Rosenthal found that in Singapore, people use video shared on YouTube to learn about science in their free time. Furthermore, research from Adeyinka, Okemute and Tella (2018) found the different utilization of YouTube from music lecturers and Librarians.

Furthermore, information seeking was one of the main motivation to use YouTube and YouTube is an effective tool for enhancing information seeking (Dinh, 2018; Moghavvemi, Sulaiman, Jaafar, & Kasem, 2018). In addition, learner positively viewed the use of YouTube in the learning process, and the utilization of YouTube statistically significant effects on the learner's information seeking in Saudi Arabia (Kabooha & Elyas, 2018). It is clear that YouTube is widely involved in information seeking through education, and has a positive effect.

Furthermore, Selwyn (2007) found out that a growing number of educational institutions use The Second Life for assisting information seeking. The Second Life is 3D-virtual world and massively multiplayer online role-playing games (MMORPGs). Bell (2017) found that Guatemala Maya youth acquired Hip Hop music enhance their Maya identity, this Hip Hop music is in written in Maya language and rich in indigenous Maya culture. Churchill (2009) found the blog is an effective technology for information seeking. Ishak et.al. (2011) deeply investigated Islamic information seeking from the website.

Many previous researchers believed that Facebook and YouTube are the main new media platform which utilized for information seeking, sees table 2.7. And in this

present study, the research study further identified the new media platform which was used by Chinese Muslim for Islamic information seeking.

Proposition one: The media channels which utilized by people for information seeking are Facebook and YouTube.

Table 2.7

Media platforms which utilized for information seeking.

| Media platform | reference |
|----------------|---|
| Facebook | Cuesta, Eklund, Rydin & Witt, 2016; Dalsgaard, 2016; Forgasz, Tan, Leder & McLeod, 2018; Gö, 2015; Liu, Y. M., 2010; Prescott, Stodart, Becket & Wilson, 2015; Shearer & Gottfried, 2017; Voivonta & Avraamidou, 2018; |
| YouTube | Adeyinka, Okemute & Tella, 2018; Cayari, 2017; Dinh, 2018; Kabooaha & Elyas, 2018; Leiner, Villanos, Peinado & Blunk, 2018; Liu, Y. M., 2010; Moghavvemi, Sulaiman, Jaafar, & Kasem, 2018; Rosenthal, 2017; Tackett, Slinn, Marshall, Gaglani, Waldman & Desai, 2018; |

2.5 The influential factors of the utilization of new media for Islamic information seeking

There are diverse factors that influence the new media utilization for information seeking. McLoughlin and Lee (2010) believed that personal motivation, skills and knowledge, learning environment and interactive way are the four main factors which influence the people seeking information through new media. This information

supported by Dabbagh and Kitsantas (2011), they believed that factors like motivation, engagement, skills, guide, and pedagogical models are all influence information seeking through new media.

Next, Churchill (2009) identified that guide, skills are two main factors that influence information seeking through the blog. Gikas and Grant (2013) concluded that several factors influenced the mobile computing devices usage in teaching and learning of higher education: ease for use, quick access information, connect, communication and collaborate easily, skills or experience of device usage, friendly or unfriendly attitude in learning surrounding. Next, Liu (2010) identified that the social connection, social engagement, direct communication, low consumption, influence, trustfulness, self-image in public are main factors influenced the learner's new media adoption for information seeking. So there are diverse influential factors for new media utilization for information seeking.

However, Redecker, Ala-Mutka and Punie (2010) pointed out that access to ICT at home and in schools and basic digital skills are major factors of the utilization of new media for information seeking. Teachers often feel less confident when they apply ICTs to the education environment. Psychological factors have also influenced the new media utilization for knowledge seeking. The education institution and educator need to reevaluate their role in new media utilization for information seeking in the education process and need to understand the factors (see the table 2.8) which influence the media utilization for information seeking.

Table 2.8

Influential factors of the utilization of new media for knowledge seeking.

| Factors | Reference |
|-----------------------------|--|
| Skills | Churchill, 2009; Brody, 2018; Dabbagh & Kitsantas, 2011; Gikas & Grant, 2013; Liu, Y. M. ,2010; Livingstone, Mascheroni,& Staksrud, 2017; McLoughlin & Lee, 2010; Redecker, Ala-Mutka & Punie, 2010. |
| Guide | Churchill, 2009; Dabbagh & Kitsantas, 2011; Livingstone, Mascheroni, & Staksrud, 2017. |
| Motivation | Brody, 2018; Dabbagh & Kitsantas, 2011; Kim, Kim & Wachter, 2013; Karimi, Khodabandelou, Ehsani & Ahmad, 2014; McLoughlin & Lee, 2010; Noguti, Singh & Waller, 2018. |
| Learning environment | Gikas & Grant, 2013; McLoughlin & Lee, 2010; Neeley & Leonardi, 2018. |
| Quick access | McLoughlin & Lee, 2010; Redecker, Ala-Mutka & Punie, 2010. |
| Ease for use | Basoglu, Ok & Daim, 2017; Dehghani, 2018; Liu, Y. M., 2010; Gikas & Grant, 2013. |

Abundant previous researches hold that many factors influence the utilization of new media for information seeking, such as skills, guide, motivation, learning environment, quick access, and ease for use, and in this present study the researcher study it further to identify the factors which influenced the utilization of new media of Chinese Muslim for Islamic information seeking.

Proposition two: the most influential factors for new media utilization for information seeking are skills, guide, motivation, learning environment, quick access, and ease for use.

2.6 The scope of the Islamic information in new media platforms

In new media educational environment, a bulk of Islamic websites, or content related to Islam uploaded on Facebook, YouTube and many other new media forms (Wan, Laila, Shafie, 2006; Wheeler, 2014). To some extent, the learning content somehow produced, organized, managed and shared by the learners themselves (Dabbagh & Kitsantas, 2011; McLoughlin & Lee, 2010), consequently, the content of the Islamic information are more diverse.

Many traditional forms of Islamic information such as books and magazines were made in electric form, and became E-books and E-magazines provided in internet-based new media platforms, at the same time there are plenty of new media platforms created by many educational institutions and scholars to provide the Islamic information, these content became a significant part of Islamic information in the new media environment and also the significant element of these Islamic educational institutions (Bunt, 2003). Extent the power into the new media environment is the popular strategy of these Islamic educational institutions and influential scholars. Hence the large amount of Islamic information online are Quran and Hadith (Bunt, 2003; Coulson, 2004) these fundamentals Islamic information.

The substantial growth in online Arabic language materials, and extensive resources in other languages (Bunt, 2003), alongside with the dominant English language material online provided much more choice for the audience for their Islamic information seeking. There are some online contents are a target to a specific audience but also available for all other audience. For example, the Pakistani scholar, Farhat Hashmi placing her

sermons and commentaries of the Qur'an, and lectures online in her al-Huda website, targeting the Muslim users (Bunt, 2003), also available to all users either Muslim or non-Muslim.

Increasing numbers of Muslim women adopted the idea of wearing a scarf in public sphere which concerned in all over the world (Arar & Shapira, 2016). As a form of dress, veil reflects women's responses to their lives in an Islamic country (Secor, 2002; Shavarini, 2006). Veil's discussion does not only involve in an Islamic country but also in a western country (Alghaffli, Marks, Hatch & Rose, 2017; Hibri, 2000; Jacinto, 2006). Next there are raising concern about the power of Muslim women in diverse field (Cieřlewska, 2016; Gemmeke, 2009; Hutson, 2001; Jamil, 2016; Masamha, Uzokwe & Thebe, 2017; Vu, Muhammad, Peek & Padela, 2017) especially in the religious knowledge produce (Jonker, 2003; Kalmbach, 2008) and political sphere (Meyersson, 2014) it reflected the importance of women discourse in Muslim community.

Furthermore, the role of education in the educational culture of immigrant has also raised discussion (Daun & Arjmand, 2005; Eidoo, 2016; Ferrara, 2017; Limage, 2000; Skinner, 1976; Timmerman, 2000) which involved the Islamic living tradition (Bruinessen, 2010) and reflected the past and present (Kresse, 2009). Differently Shimbo (2017) found that alternative education created diverse career options, life course, and lifestyle for Muslim women in China, and young Muslim girls in Jordan (Adely, 2004), this finding was supported by Torabi and Abbasi-Shavazi (2016) based on their research on Muslim women in Iran, and also supported by Khurshid and Shah (2017) by their research on women in Pakistan and India. In addition, Shirazi (2012)

found that digital activities became an effective way for Muslim women in Iran who are in a struggle for a just and fair society.

For Chinese Muslim, the content of Islamic religious information is also limited by the censorship, any printed materials, audio-visual products, or other articles if the amount exceeds in which can be regarded as sufficient for reasonable personal use are prohibited to bring into China or import to China (Xiong, 2014). It means the Chinese Muslim can not freely purchase the religious material from overseas even for educational purposes. As for the online Islamic information provided by Chinese scholars in China faced many difficult challenges, either the new media platforms were blocked or the specific content page was blocked due to the censorship

Furthermore, the content of the traditional Islamic information seeking in contemporary China is mainly focused on tafsir, fiqh, Qur'an, Hadith, Islamic history, Arabic grammar, and the Chinese language. Most of the textbooks used in traditional Islamic science is from Saudi Arabic, the Arabic language textbooks from the foreign language institute in Beijing. Islamic history is translated from Arabic, and the history of Islam in China is written by Chinese Muslim (Armijo, 2008). The content of the traditional Islamic information seeking is mainly focused on fundamental Islamic religious information.

Lots of previous researches found that there are quite a lot of Quran, Hadith and other fundamental Islamic information available online, and in this present study, the researcher studies it further to find out the scope of the Islamic information acquired by Chinese Muslim.

Proposition three: The scope of information acquired by Muslim are the verses of the Quran and information about Hadith.

2.7 The credibility of Islamic information sources in new media platforms

In the information seeking process, there is a positive relation between “trust” and information seeking (Geneste & Galvin, 2013). In traditional Islamic information seeking of China, student learned from educated imam, Sheikh, teacher or lecturer, they are supporting students and diagnose student to make sure that the student is on the appropriate direction for further study, at same time, teacher functioned as “consultant”, “guide” and “resource provider” (Armijo, 2008; McLoughlin & Lee, 2010; Niyozov & Pluim, 2009). In the traditional way, the students know their teachers and can interact with them, communicate with them face to face.

In new media platform, through social connecting, the students, classmates, teachers, past and future student cohorts and other professionals and experts join together and construct the learning community (McLoughlin & Lee, 2010). In these learning communities, they know less or even do not know about each other. In a much broader scope of the situation, the people are seeking the information without knowing much about the provider. A broad range of Muslim expressions can be found online, these expressions were uploaded by the governments, organizations, political parties, imams, Sheikhs, ordinary Muslim or someone else who supported political power, Muslim or non-Muslim (Bunt, 2003). In the new media platform the learner seeking information from a diverse source and know less or nothing about the source itself.

The credibility of the source is highly influential to information seeking, Berlo, Lemert and Mertz (1969) developed three dimensions for source credibility: safety, qualification dynamism. Smith (1973) concluded four component dimension of source credibility: trustworthiness, objectivity, competence, and dynamism. Page and Duffy, (2016) concluded two component dimension of source credibility: trustworthiness and expertise. Tandoc (2018) found that when people are seeking information from Facebook, with the low motivation condition, people rated their own Facebook friends as a more credible source than news organizations (Tandoc, 2018). The source credibility dimension change along with the information and communication technology development.

The sources of the Islamic knowledge information in new media platform is also from a diverse background. Some online Islamic information sources were projected by “religious authorities”, but may be associated with governmental perspective, some “religious authorities” may just self-declared, but not recognized within national geopolitical borders (Bunt, 2003). With the ownership of degree from an Islamic university was not necessarily a prerequisite for being an authority online (Bunt, 2003). This diversity of Islamic information sources increase the difficulty of the users to identify the credibility of the sources.

Ishak, et al. (2011) based on their empirical study produced the Islamic Information Credibility Scale which explored that the audience evaluated the credibility of the Islamic knowledge of the internet from diverse aspects, such as authentic source, visual appeal, writer’s reliance, source-writer relationship, writer’s integrity. This Islamic

Information Credibility Scale included content validity, constructed reliability, convergent validity, and discriminant validity.

Many great of previous researches found out that the credibility of source influence the persuasion, some research went further and developed the internet Islamic information credibility scale, the variable in this credibility scale includes authentic source, visual appeal, writer's reliance, source-writer relationship and writer's integrity. In this present study, the researcher studies it further to analyze the credibility of an Islamic information source acquired by Chinese Muslim through new media.

Proposition four: The credibility of Islamic information was based on the writer's reliance, source-writer relationship and writer's integrity.

2.8 The theories of the study

2.8.1 Information seeking theory

Information seeking theory was born out of the human use of information. Yang, Aloe, and Feeley (2014) hold that communication research on information seeking originated from the classic uses-and-gratifications literature which emphasized a dichotomy between active and passive seeking based on effort and intensity. Dahl, Peltier and Milnet (2018) believed that information seeking was a certain kind of individual's self-empowerment for their better quality of life.

Wilson (1981) published the first model of information seeking. This model in figure 2.16 presented that information seeking behaviour was initiated by an individual's physiological, cognitive or affective needs, these needs are interrelated and rooted in personal factors, role demands or environmental context. Prompted by these needs, individual may make demands upon a system by acting as an intermediary or through the use of technology. Wilson (1981) believed that the availability of information sources and the costs of using them, and many other reasons will influence the individual's information seeking behaviour, and in addition, the information provided by the system is then evaluated to determine if it satisfies the individual's needs.

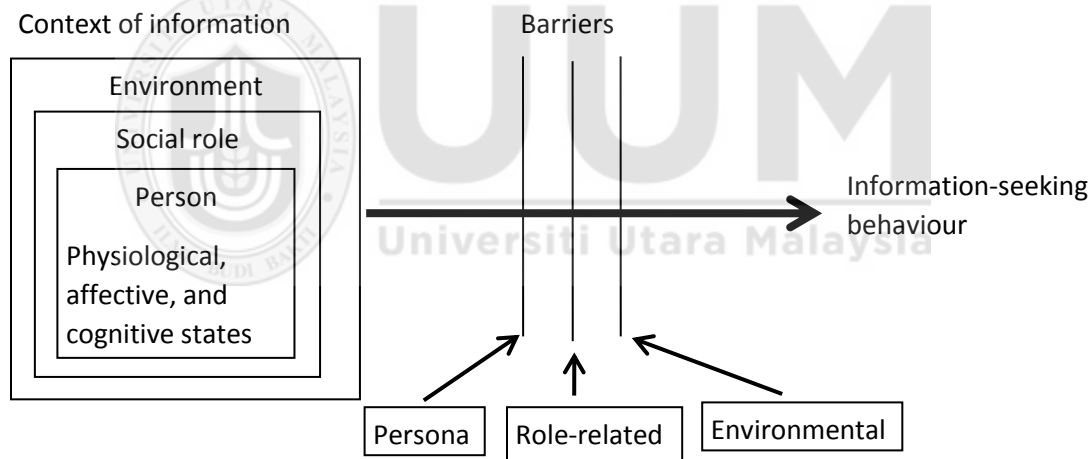


Figure 2.16. Wilson's model (1981). (source: Wilson, 1999)

Furthermore, information seeking research is more concern about people's daily life, and try to understand it, hence, Wilson (1981) gave the detail of these three categories need: physiological need, such as the need for food, water, shelter etc.; the affective needs which also called psychological or emotional needs to include the need for attainment, for domination etc.; cognitive needs include the need to plan, to learn a skill

etc. Wilson's first model put the information user as the centre of the three interwoven framework of the information seeking process: the user, the information system and the information resource. These three categories also were part of an interaction model of client health behaviour proposed by Cox (Solhjoo, Naghshineh, Fahimnia & Amerinaeini, 2018)

Wilson (1981) noticed that the context of the people's information need may be the person himself or herself, or the role demands of the person's life or the political environments within which that life takes place, and at the same time the barriers that impede the search for information will arise out of the same set of contexts (Wilson, 2000). People's information seeking behaviour was taking place in a certain context and at the same time, this context also can cause barriers for people's information seeking behaviour.

When noticed from the literature review that most research on information literacy has focused on the academic and educational environment, comparatively, there has been limited research on practitioners at work, Bonnie Cheuk (1998) developed a task-oriented information literacy process model named "information seeking and using process model in the workplace", however, this model only focused on detail of "executing a process".

Since a large number of people seeking information online which they need (Dahl, Peltier, & Milnet, 2018). Information seeking research also was used to evaluate the information retrieval system and certain browsers, which also improve the user information seeking result (Wilson, Schraefel & White, 2009) or promoted the further research on information retrieve system (Spink, Wilson, Ford, Foster & Ellis, 2002). In further, Solhjoo found that only some people are concerned with the accuracy and credibility of online information when they searching information (Solhjoo, 2018 in Solhjoo, Naghshineh, Fahimnia & Ameri-naeini, 2018), but not mention the relationship between the accuracy and credibility of online information with the people's information seeking behaviour.

2.8.2 The unified theory of acceptance and use of technology (UTAUT)

The development of the technology has raised new research paradigm: user acceptance of the technology. The research of user acceptance of technology and technology diffusion is regarded as to be among the more mature areas of exploration (Venkatesh, Morris, Davis, & Davis, 2003; Williams, Rana & Dwivedi, 2015). In order to understand the individual acceptance of new information technologies, Venkatesh, et al. developed the unified theory of acceptance and use of technology (UTAUT) based on eight theoretical models which are used in this domain previously. The eight models are: the Technology Acceptance Model (TAM), the Theory of Reasoned Action (TRA), the Theory of Planned Behaviour (TPB), the Motivational Model (MM), a combined TBP/TAM, Innovation Diffusion Theory (IDT), the Model of PC Utilization (MPCU), and Social Cognitive Theory (SCT). The unified theory of acceptance and use of

technology (UTAUT) developed four main effects and four moderators from these existing models.

2.8.2.1 UTAUT Model

The UTAUT model includes three direct determinants of intention to use, named performance expectancy, effort expectancy, social influence, and two direct determinants of usage behaviour, named behavioural intention and facilitation conditions. Most of the key relationships in the UTAUT model are moderated by gender, age, experience and voluntariness of use, see figure 2.17. Currently, the UTAUT model was applied to investigating the utilization of new technology, especially the utilization of new media. UTAUT model itself shows the development of the understanding of the utilization of new technology.

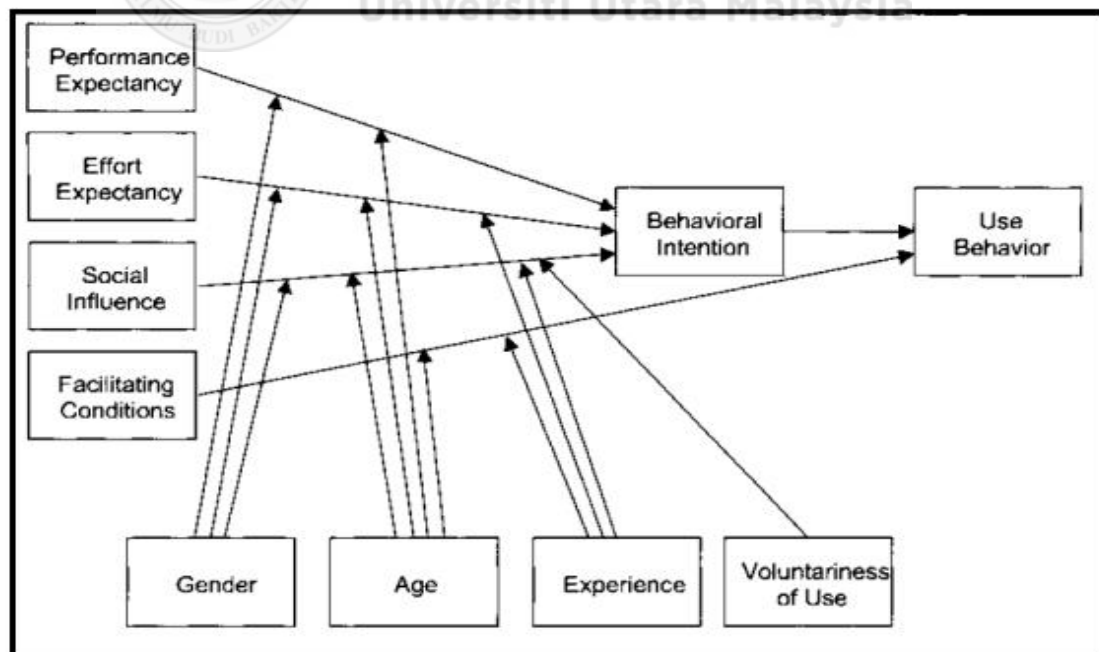


Figure 2.17. UTAUT model. (Source: Venkatesh et al., 2003)

Based on the UTAUT model, the performance expectancy as one of the direct determinants of intention to use is moderated by gender and age, especially the women and older generation (Venkatesh et al., 2003). The effort expectancy as one of the direct determinants of intention to use is moderated by gender, age and experience, especially the older generation and those with less experience (Venkatesh et al., 2003). Social influence also as one of the direct determinants of the user's behavioural intention are moderated by gender, age, experience and voluntariness of use, and social influences are more salient to the older generation, particularly women, with less experience (Venkatesh et al., 2003). Facilitation conditions as one of the direct determinants of user behaviour are moderated by age and experience.

2.8.2.2 UTAUT Construct Description

Performance Expectancy (PE)

Performance expectancy “is defined as the degree to which an individual believes that using the system will help him or her to attain gains in job performance” (Venkatesh et al., 2003). Performance expectancy is constructed from different items of different models, such as “job-fit” of the Model of PC Utilization (MPCU); “perceived usefulness” of the Technology Acceptance Model (TAM) and a combined TBP/TAM model; “relative advantage” of Innovation Diffusion Theory (IDT) “extrinsic motivation” of the Motivational Model (MM); and “outcome expectations” of Social Cognitive Theory (SCT). Performance expectancy is one of the direct determinants of the user's behavioural intention and moderated by gender and age.

Effort Expectancy (EE)

Effort expectancy “is defined as the degree of ease associated with the use of the system” (Venkatesh et al., 2003). Three factors of existing models have contributed to the conceptual construction of effort expectancy, such as “perceived ease of use” of Technology Acceptance Model (TAM); “ease of use” of Innovation Diffusion Theory (IDT); and “complexity” of the Model of PC Utilization (MPCU). Effort expectancy is one of the direct determinants of the user’s behavioural intention and moderated by gender, age and experience.

Social Influence (SI)

Social influence “is defined as the degree to which an individual perceives that it is important that others believe he or she should use the new system” (Venkatesh et al. 2003). Three factors of existing models are contributed to the conceptual construction of social influence, such as “image” of Innovation Diffusion Theory (IDT); “social factors” of the Model of PC Utilization (MPCU); and “subjective norm” of the Theory of Reasoned Action (TRA), the Technology Acceptance Model (TAM), a combined TBP/TAM, and the Theory of Planned Behavior (TPB). Social influence is one of the direct determinants of the user’s behavioural intention and moderated by gender, age, experience and voluntariness.

Facilitating Conditions (FC)

Facilitating conditions “are defined as the degree to which an individual believes that an organizational and technical infrastructure exists to support the use of the system”

(Venkatesh et al., 2003). Three factors of existing models are contributed to the conceptual construction of social influence, such as “perceived behavioural control” of the Theory of Planned Behaviour (TPB) and a combined TBP/TAM; “facilitating conditions” of the Model of PC Utilization (MPCU); and “compatibility” of the Innovation Diffusion Theory (IDT). Facilitating conditions do not have a significant influence on behavioural intention, but will have a significant influence on utilization behaviour, and moderated by age, experience.

UTAUT theory was developed for understanding the acceptance and use of technology, given this present study will identify the factors influencing the utilization of media, UTAUT theory will be used for analyzing the factors that influence the utilization of media of Chinese Muslim for Islamic information seeking.

2.8.3 Source credibility theory

Source credibility theory is an established theory that explains the information believability is heavily affected by the perceived credibility of the source (Bonachristus, 2012; Credibility institute, n.d.; Embacher, McGloin & Richards, 2017; Hovland, & Weiss, 1951; Jonathan & Zhu, 2002; Kumkale, Albarracín, & Seignourel, 2010; Schmidt, Ranney, Pepper & Goldstein, 2016). the source refers to where information comes from, and source credibility has a positive effect on information credibility (Tandoc, 2018; Winter & Kramer, 2014). The development of the information and communication technology and its delivery of online information have created a new information environment that influences the perceptions of information credibility

(Westerman, Spence & Heide, 2012). In the information age, the credibility of the source is important for the information seeking through new media.

Hovland and Weiss (1951) conducted a very early research about the effect of the credibility of source on information seeking, and supported by Wheelless (1973) They found out that there is no difference of information seeking from the high credibility source and low credibility source, but there is significantly different with the opinions change between high credibility source and low credibility source. These findings are more valued when the communicator spread information for the purposed of change of the opinion of the audience or the learning that tries to construct their idea based on acquired information.

In further, Berlo, Lemert and Mertz (1969) developed three dimensions as an index to source credibility: the first is safety, included safe-unsafe; just-unjust; kind-cruel; friendly-unfriendly; honest-dishonest; the second is qualification, included trained-untrained; experienced-inexperienced; skilled-unskilled; qualified-unqualified; informed-uninformed; the third is dynamism, included aggressive-meek; emphatic-hesitant; bold-timid; active- passive; energetic-tired.

The dimension of credibility is diversely concluded by the different scholar. Smith (1973) concluded that there are at least four component dimensions of source credibility: trustworthiness, objectivity, competence, and dynamism. Page and Duffy (2016) concluded two component dimension of source credibility: trustworthiness and expertise.

Lowry, Wilson and Haig (2014) explained three dimensions of source credibility: trustworthiness, expertise and dynamism. Trustworthiness is related to terms as “safety” “justice” and “honesty”, the “trustworthiness” dimension of credibility indicates the perceived integrity or decency of the source, and this dimension supported by Braddock and Morrison (2018) and Manninen (2017). The “expertise” dimension means trained, experienced, authoritative, skilled source, this dimension indicates the source as having knowledge or skill in the subject area of the message. The “dynamism” dimension means the source is fast, colourful and confident, this dimension indicates the way in which the information is delivered (Lowry, Wilson & Haig, 2014). It does not matter there are how many dimensions of source credibility, the trustworthiness was the most important dimension.

Smith (1973) determined that the judgement of the source credibility is affected by the judge’s knowledge of other favourable and unfavourable speaker traits. However, the untrustworthy information source regarded as a questionable information source, regardless of other qualities of this information source (Seo & Lim, 2010; Smith, 1973). Trustworthiness was the most important criteria for the credibility source.

Along with new media development, people can access information from unlimited sources, people even seek information from family and friends through social media, the information sources have become multitude (Tandoc, 2018). when people seeking information from Facebook, with the low motivation condition, people rated their own Facebook friends as a more credible source than news organizations, and with the high motivation condition, people rated news organizations as a more credible source than

their own Facebook friends (Tandoc, 2018). this finding highlight that the credibility influenced by motivation.

Embacher, McGloin and Richards (2017) found out that the gender of source influence the audience's information seeking behaviour. Based on empirical research They found that when the female audience seeks information, the male source has more significant credibility than the female source, but for a male audience seeking information, there was no significant difference in source credibility between male sources and female sources. They believed that misogynistic attitudes still pervasive in many Western cultures.

Thon and Jucks (2016) believed that credentials and language use could be signs of expertise that can help seekers evaluated credibility in online communication. When the information provided by an author with credentials, it will increase the credibility, everyday language positively affects the author's integrity and enhances the credibility of information as well.

Winter and Kramer (2014) found out that when the information came from reputable sources were perceived as a more credible source regardless of content, and consequently increase the users to select this information to read. When selecting journalistic stories, the users are more concerned with the source reputation, when selecting user-generated content, the users will consider the evaluations by others.

Source credibility is not only related to where the content come from but also related to source sex (Amyx, Bristow & Robb, 2009; Embacher, et al., 2017); source reputation (Winter & Kramer, 2014) authors' credentials (Thon & Jucks, 2016); the design of website's logo Lowry (Wilson & Haig, 2014); visual images (Page & Duffy, 2016); effect of purported machine authorship (Waddell, 2017); power distance and uncertainty avoidance (Meulenaer, Pelsmacker & Dens, 2017). There are many perspectives of sources credibility research need to be conducted. There has never been a single, monolithic source of authority in Islam (Mandaville, 2007). Ishak, et al. (2011) based on their empirical study produced the Internet's Islamic Information Credibility Scale, provided new evidence for the source credibility theory.

Source credibility dimension changed with information and communication technology, in this present study, the researcher tries to analyze the Islamic information seeking through new media. Hence, source credibility will be used for analyzing the credibility of the Islamic information source which seeks by Chinese Muslim through new media.

2.8.4 The uses and gratification theory

The uses and gratification theory is an audience-centred approach to understand the media usage and content consuming of the audience. It is focus on how and why people actively seek out specific media to use and satisfy their specific needs, such as consume contents for fulfilling their information, entertainment and so on, interacting with other users for enhancing social connection and virtual communities, and the users even produce their own contents for self-expression (Shao, 2009). From the uses and gratification theory, the user becomes a more active role in the media market.

The uses and gratification theory come up from the early research of Lazarsfeld-Stanton, Herzog, Suchman and Berelson, from the uses and gratification perspective media researchers ought to be studying human needs to discover how much the media do or do not contribute to their creation and satisfaction (Katz, Blumler & Gurevitch, 1973). Malik, Dhir, and Nieminen (2016) identified six photo sharing gratifications in the Facebook user, namely affection, disclosure, information sharing, attention seeking, habit, and social influence.

The uses and gratification theory has been successful in understanding consumer's motivation and behaviour in the context of traditional media and new media (Karimi, Khodabandelou, Ehsani & Ahmad, 2014). The development of computer-mediated communication has revived the significance of uses and gratifications in the 21 century (Ruggiero, 2000; Malik, Dhir & Nieminen, 2016). The main objectives of the uses and gratification theory inquiry are to explain how people use the media to gratify their needs.

The uses and gratification theory apply to investigate certain groups and certain media utilization. When student use Facebook Groups to satisfied the information need about on-and off-campus events and some more details about specific products and service, those student whose hometowns are far away from school are more likely to use the Facebook Groups for information seeking (Park, Kee, & Valenzuela, 2009). The geographical location became weakly but a significant influential factor for the student use media to satisfy their information need.

In further, people utilized user-generated media for fulfilling their information need, in this process, “easy to use” of user-generated media enable people to use media in a highly efficient and controllable way, and then people can derive greater gratification from the utilization of this user-generated media. Shao described “easy to use” as “no matter what people do, such as consuming, participating, or producing, they can do it easily.” input a little, but the output abundance. (Shao, 2009). the research from Joo and Sang (2013) and Urista, Dong and Day (2009) also echoed this finding. Obviously, “easy to use” is one of the characteristics of media, and it influenced the gratification of the media user.

Besides the function of the media itself, the users motivation, the social infrastructure level also a influential factor for the media utilization for satisfying the information need, as Joo and Sang (2013) found Korea’s widespread and sophisticated infrastructure to support new technology make people easy to adapt to new technology to satisfy their information need. The infrastructure level of a certain society also influences the satisfaction of media utilization.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter focused on the methodology of the present study. Since this research is still at an initial stage in discovering and exploring this phenomenon, this study applied the qualitative method due to the exploratory nature. This chapter discussed the research methodology and research design, the conducting procedure of the research explained in detailed as well .

3.2 Research design

Research design referred to a blueprint in conduction a research. This present study aim to understand deeper the convert Muslim's Islamic information seeking through the utilization of new media platform, hence, this study applied qualitative research approach. Qualitative method is the appropriate research approach when a group of respondents need to be studied, or the problem need to be explored, or the the problem need to be explored, or the silent voice needs to be heard, or the issue needs to be understood deeply, or we want to understand the contexts of setting in which participants in a study interpret their story, address their problem or issue, or raise their voice.

The qualitative research method is also appropriate where a researcher intends to seek a deeper understanding into the issue held by respondents in their own context, and the

qualitative research is specifically constructed to give thought to the particular characteristics of human experience and to facilitate the investigation of experience (Creswell, 2007). In this research, the researcher tries to explore how the covert Chinese Muslim seeks Islamic information through new media which research area are rarely conducted, the qualitative research helped the researcher to get a deeper understanding about their stories, their voices and their issues.

This study try to exploring the information seeking in new media among convert Chinese Muslim, hence qualitative method is a suitable method due to the exploratory nature. The research use snowball sampling recruit informants since there is not clear statistic about population, the imam in Islamic center introduced some informants and informant introduce others before or after interview. The researcher collected data by in-depth interview, the interview protocol developed by research questions, finally Nvivo soft wear was used for data analysis. All the finding based on the data analysis and the research wrote the report focus on the research questions.

3.3 Data collection

Qualitative research is acknowledged in systematic approach to knowledge creation. Qualitative research is an umbrella term under which a variety of research methods that use for data collection. In the present study, the data are collected by in-depth interview. The purpose of the in-depth interview methods for data collection was to understand deeper the research questions and topic.

3.3.1 In-depth interview

Interview method is used for data collection in order to answer the research question one, research question two, research question three and research question four. Interviews are particularly useful in getting the story behind a participant's experiences. The major forms of qualitative interviews are semi- and unstructured interviews. Qualitative interview is open-ended style, and more flexible, besides the general beliefs and opinions, it tends more to focus on people's actual experiences (King & Horrocks, 2010). The researcher tries to explore the Islamic information seeking behavior of convert Chinese Muslim, hence, the in-depth interview is suitable data collection method for present research.

The researcher has series of topics or a list of questions prepared for the interview, but there is flexibility in how and when the questions are put and how the interviewee can respond (Edwards & Holland, 2013). This flexibility will encourage informant freely in providing the details of their story, consequently, more reliable data can collect for the present research.

Conducting interviews is a standard part of qualitative research and a very important method for collecting data. Interviewing is considered as a method for conducting qualitative research, is a technique used to understand the experiences of others by exploring the respondent's point of view, experience, feelings, and perspectives. Through qualitative interview, one can get a detail from the interviewee, interviewing participants can describe what happened in a specific event, explain their own perspective of such event, and a lot of extra information.

With in-depth interview, researcher can ask more questions in order to get a more detailed, full stories and information they needed for their research project, and it makes it easy to understand by adding questions when more explanations needed. Qualitative interviews can also help researchers to know how people perceive and interpret their perception, and their thoughts and feelings. Afterwards, researchers can understand the process of an event instead of what just had happened and how they reacted to it. The in-depth interview method is well suited for gathering rich data. This present study tries to explore how the convert Chinese Muslim seek Islamic information through new media, hence, the in-depth interview is a suitable data collection method.

In this study, the researcher applies semi-structure interview which allows the researcher to ask supplementary questions. Since the informants are strangers, the research used one or two ice-breaking questions to encourage the informant to tell about their own story then shift to the questions which are developed from research questions. At the very beginning of the interview, the researcher asks the question about the convert experience for ice-breaking. On the one hand, the researcher warmed up the informants and at the same time, the researcher also doubled-checked the identity of the convert Muslim informants.

There are many ways in conducting an interview in qualitative research, such as face to face, phone call, and online interview. In in-depth interview, the participants can take control of the conversations, express their opinion, telling their own story, sharing their experiences and explore the detailed information about certain issue (James & Busher,

2009). The online interview refers to interviews conducted using computer-mediated communication (CMC)" (Salmons, 2015).

The researcher decides to conduct interviews online because it is a convenient way to collect data from the sixteen large scattered informants. The online interview was held through WeChat video phone call. The researcher had a list of questions as the guide for interview and either flexibly add or withdraw the question according to the data which the informants provided.

In this research, the researcher got the informant's WeChat contact card which provided by Imam of Islamic center or other informants, contact them by WeChat. The researcher sent text message or voice message to tell them: who am I, what is my research, and how long time the interview will take, also told them video phone call will be used to conduct the interview, video phone will be record, and pseudonym will be apply in the report and in the thesis. In this way, the researcher and informants have some discussion to get better understand about each other, during this time the researcher use WeChat files function in Chat, sent them files attached the formal letter for interview invitation in English and Chinese version and Interview consent letter in English and Chinese version.

The informant who accepted the interview invitation printed the interview consent letter and signed on it, after that the informant scan the interview consent letter with signature and sent back to the researcher by WeChat files function in Chat, or they just take photo of the interview consent letter with signature and sent back to the researcher

by WeChat album function in Chat. WeChat video call function of Chat use to conduct interview at the time agreed upon by both informant and the researcher. Before the interview start, the research put a Sony recorder between the researcher and the researcher's small phone conducted the record. The researcher start to do transcript as soon as possible after conducted interview, and then sent the transcription to informant by WeChat files function in Chat, let the informant confirm or add additional information, and then got the final transcription. By this way, the researcher collected all data for this research.

3.3.2 Population of Chinese Muslim

There is no reliable statistics on Chinese Muslim population in China. The Chinese government does not involve religion when doing demographic population data. Usually, the population of ten Muslim minority groups is considered equal to the entire Muslim population in China (Emsworth, 2016; Gladney, 2003; Green, 2005), so there are more than twenty million Muslim in China. However, there are certain numbers of convert Muslim in China, but they were considered as Hui, one of the ten Muslim minority groups in China, for example, convert Tibetan Muslim are called Tibetan Hui (*zang hui* 藏回) (Liu, 2013; Norbu & Sun, 2016; Zhaxi, 2014), convert Mongol Muslim are called Mongol Hui (*meng hui* 蒙回) (Gladney, 2003; Ma, L. X., 2015), convert Bai Muslim are called *Bai Hui* (白回) (Zhao, 2004a; 2004b), convert Dai Muslim are called *dai hui* (傣回) or *Pashidai* (帕西傣) (Ma, 2010; Feng, Zhao & Li, 2012). However, there is not enough evidence on demographic population data of these convert Muslim groups.

Islamic environment in new media is highly diverse within the Islamic spectrum (Hatab, 2016). There is a large population of Chinese Muslim, and a certain number of convert Muslim in China. although there are very limited channels for Chinese Muslim to seeking Islamic information, but for traditional Muslim still can get simple basic Islamic information from their family, however as a convert Muslim, their family and relatives are not Muslim, so they can not seek even very simple and basic Islamic information, and they have to seeking these information from other channel. Consequently, the convert Muslim has intention and experience in obtaining Islamic information, so in the present study, the convert Chinese Muslim in China will be the sample of this study in order to explore how the Chinese convert Muslim seek Islamic information through new media.

3.3.3 Informant Selection

In this research, snowball sampling technique was used to all recruit informants of this research, the researcher tried to recruit informants from acquaintance who clearly know the informants' convert Muslim identity.

Ever since, the snowball sampling has been used to select the informants. The researcher starts from one convert Muslim friend of the researcher who used new media for the Islamic information access and is willing to be the informant after getting to know the present research, and introduced other convert Muslim to be as well informants of the research. However, the researcher does not know many convert Chinese Muslim, so the researcher discussed the current research with the imam of the mosque in the city where the researcher's lives, this imam introduced two people to the researcher, he believed

both of them working on convert Muslim, one in Beijing, the other in Xi'an, the capital city of Shanxi province, the former introduced one convert Muslim to the researcher after he got to know the researcher and the present research, the latter refused to introduce convert Muslim to be informant and he even suggested the researcher to change the topic, because he believed that this is an sensitive topic and it has certain potential harm to informant and the researcher as well, he said "You know the situation in China". Unfortunately, the researcher could not recruit enough informants from these way.

The researcher continued to discuss with imam of the mosques in Beijing and Tianjin cities who may know the other convert Muslim. A Muslim friend in Tianjin city was introduced to me, this Muslim friend used to work in a volunteer group for translating some Islamic video or scholar's speech from English to Chinese, this Muslim friend introduced some convert Chinese Muslims who used to work with him in the same translation projects and some of them willing to be informant of this research. Some convert Chinese Muslim introduced other convert Chinese Muslim to the researcher before or after interview.

All this communication conducted by WeChat, the researcher got the Wechat Contact Card of the informant, and start to contact them and communicate with them until the informant fully understand this study and willing to be informant of this research. By this way, the researcher successfully recruited more informants and some informants were enthusiastic to introduce their other convert Chinese Muslim friends to the

researcher before and after interview. Eventually, the researcher recruited enough informants until reaching data saturation point.

The researcher has recruited sixteen informants until data saturation, all the informants are original Chinese from mainland China. The informants of the present research are living in different places in China, see table 3.1, and their living places are far away from each others. Consequently, the researcher could not afford the travel cost for face to face interview. However, conducting the online interview is more convenient way because informants are geographically dispersed (Salmons, 2015), so the researcher applied the video phone call via WeChat to conduct the online interview. All the interviews conducted in Chinese.



Table 3.1

The current living places of the informants

| Informant | Current living place |
|-----------|-------------------------------|
| I-01 | Chengdu, Sichuan province. |
| I-02 | Jiangsu province |
| I-03 | Shanghai |
| I-04 | Neijiang, Sichuan province |
| I-05 | Dujiangyan, Sichuan province |
| I-07 | Changchun, Jilin province |
| I-08 | Changchun, Jilin province |
| I-09 | Xinyang, Henan province |
| I-10 | Changchun, Jilin province |
| I-11 | Ningxia Hui Autonomy Region |
| I-12 | Guangzhou, Guangdong province |
| I-13 | Guangzhou, Guangdong province |
| I-14 | Beijing |
| I-15 | Xiamen, Fujian province |
| I-16 | Guangzhou, Guangdong province |

3.3.4 Interview ethical issue

The present study is giving high regards to the ethical issue. In the first step, to recruit informants, the researcher fully explained about the present research project to friends who is willing to introduce convert Muslim to the researcher, and answer all the

questions of friends related the present research. After the introduction, the researcher directly discussed with the convert Muslim about the research in order to know the possibility if they are qualified to be the informant of the present study.

In the second step, the researcher starts to contact the convert Muslim who might be a possible informant for the present research, the researcher explained the research project and research objectives to them, and answered all their questions related to the present study. After the convert Muslim fully understand the present research project, the researcher sent out the formal invitation letter for them to confirm the present study is a formal research. Since most of the convert Chinese Muslim speak Chinese language, the formal invitation letter is written in both English and Chinese language, see the appendix 1 and 2, to make sure they can fully understand.

In the third step, when the convert Chinese Muslim is willing to be informant, the researcher will then send the interview consent letter to them, the interview consent letter is written in English and Chinese language as well, see appendix 3 and 4, the informant will give enough time to read and sign the letter. Thereafter, the informants will send back the letter to the researcher, in this process the researcher answered all the questions related to the present research. The interview consent letter explained that pseudonyms will be used to denote the informants throughout the report of the study.

3.3.5 Interview protocol

The interview protocol developed by research question. The researcher use the question in the research protocol as a heading question, and during the interview according to the

answer from informant and add more probing questions to get more details information about it. The semi-structured interview protocol of this study consists of two parts. The first part includes an ice-breaker questions which asked the convert experience of the informant, during this discussion the researcher created the respondent's profile which contains demographics of the respondents by add more question need to get to know about their age, job, how long time to be a convert . The second part was a series of questions which developed by the research questions. The researcher use the question in interview protocol as Appendix 5 and 6 presents the interview protocol both in English and Chinese.

The interviews were conducted in August and September 2017, as soon as the interviews have been conducted, the researcher conducted transcript in Chinese, and send it back to the interviewees to let them confirm or make some additions. After confirmation by the informant, the researcher translated the transcript from Chinese to English, after finishing the translation, the researcher sent it to a professional translator who has the certification of the Chinese- English translation for final confirmation. Until then, this final confirmation, the English transcript was being imported in Nvivo 11 for data analysis.

3.4 Data Analysis Technique

In this study, qualitative content analysis is applied to analyze the data which are taken from the interviews, and software Nvivo 11 will be an instrument for data analysis. The researcher will do a transcript after the interview, and sent it back to the informant to confirm or update the content. All the transcript will be translated to English. Whilst

doing this section, the researcher attended some Nvivo training workshops to enhance the knowledge about the knowledge of the Nvivo software. When all the transcripts were done, the researcher started data analysis process.

The data analysis components coding, collecting codes under potential sub-themes or themes, comparing the emerging coding clusters together and in relation to the entire data set (Vaismoradi, Jones, Turunen & Snelgrove, 2016). Table 3.2 presents the phases and stages of theme development in qualitative data analysis (Vaismoradi, et al., 2016), it includes initialization, construction, rectification and finalization of four phases and each phase has several stages. Using these phases and stages the researcher will develop the themes which are related to the research questions, in order to deeply understand the research topic.

Thematic analysis technique used for data analysis in this research, the researcher input all the transcription in Nvivo soft wear, and coding sentence by sentence and developing initial themes, and then constructed upper layer themes based on initial themes, in further relating the upper layer theme to established and stabilized the main theme of the all findings related to research question. In the last step, the researcher mapping the findings and developed the storyline.

Table 3.2

Phases and stages of theme development in qualitative data analysis

| Phases | Stages |
|-----------------------|--|
| Initialization | Reading transcriptions and highlighting meaning units; |
| | Coding and looking for abstractions in participants' accounts; |
| | Writing reflective notes. |
| Construction | Classifying |
| | Comparing |
| | Labelling |
| | Translating & transliterating |
| | Defining & describing |
| Rectification | Immersion and distancing |
| | Relating themes to established knowledge |
| | Stabilizing |
| Finalization | Developing the storyline |

(Source: Vaismoradi, et al., 2016)

3.5 Summary of the chapter

This chapter presented an overview of the methodology that was applied in this study. The researcher was going to use the in-depth interview method in collecting data. The informant recruit process and the data collection process are explained in detail in this chapter. Data analysis and findings will be discussed in Chapter Four.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents the data analysis process and findings. Based on the data analysis in Nvivo 11, the researcher started the report findings from the demographic findings of the informant and then followed by the essential data findings to accomplish the research objectives.

4.2 Profile of In-depth Interviewees

The researcher recruit sixteen (16) informants formed the total sample for the in-depth interviews. Seven (7) were male and nine (9) were female. Of the sixteen (16) informants, two (2) had received high school education, thirteen (13) have had a bachelor degree (including two not graduate yet and two got a degree from overseas), and one (1) has had master degree. Of the sixteen (16) informants, twelve (12) convert in mainland China, and four (4) convert oversee. The general profile is as shown in table 4.1.

Table 4.1 shows that there are more female than males, a total number of 9 females account for 43.75 percent, were interviewed compared to the males numbering 7, account for 43.75 percent. This slightly larger female by male is explained by the fact that there were more female converters than the male converter. see figure 4.1.

Table 4.1

Informants' Background Information.

| Informant No. | Gender | Age | education | Years being converter | Occupation | locality | Convert place |
|----------------------|---------------|------------|--------------------------------|------------------------------|-------------------|----------------------|----------------------|
| I-1 | Male | 20 | First-year University | 2 | student | Neijiang, Sichuan | China |
| I-2 | Male | 27 | High school | 7 | employee | Jiangsu | China |
| I-3 | Male | 27 | Bachelor | 10 | employee | Shanghai | China |
| I-4 | Female | 23 | Fourth-year University | 12 | student | Chengdu, Sichuan | China |
| I-5 | Female | 27 | Bachelor degree from overseas. | 7 | employee | Du Jiangyin, Sichuan | Canada |
| I-6 | Female | 45 | Bachelor | 22 | Freelancer | Chengdu, Sichuan | Morocco |
| I-7 | Male | 37 | Bachelor | 18 | Self-Employed | Changchun, Jilin | China |
| I-8 | Male | 35 | Bachelor | 16 | employee | Changchun, Jilin | China |
| I-9 | Female | 31 | Bachelor | 4 | Freelancer | Xinyang, Henan | Pakistan |
| I-10 | Female | 31 | Bachelor | 7 | Housewife | Changchun, Jilin | China |
| I-11 | Female | 22 | Bachelor | 3 | Unemployed, | Yibin, Sichuan | China |
| I-12 | Male | 45 | High school | 21 | Self-Employed | Guangzhou, Guangdong | China |
| I-13 | Female | 29 | Bachelor | 3 | employee | Guangzhou, Guangdong | China |
| I-14 | Female | 28 | Master | 5 | employee | Beijing | China |
| I-15 | Female | 46 | Bachelor | 19 | Housewife | Xiamen, Fujian | China |
| I-16 | Female | 31 | Bachelor degree from overseas. | 3 | employee | Guangzhou, Guangdong | United Kingdom |

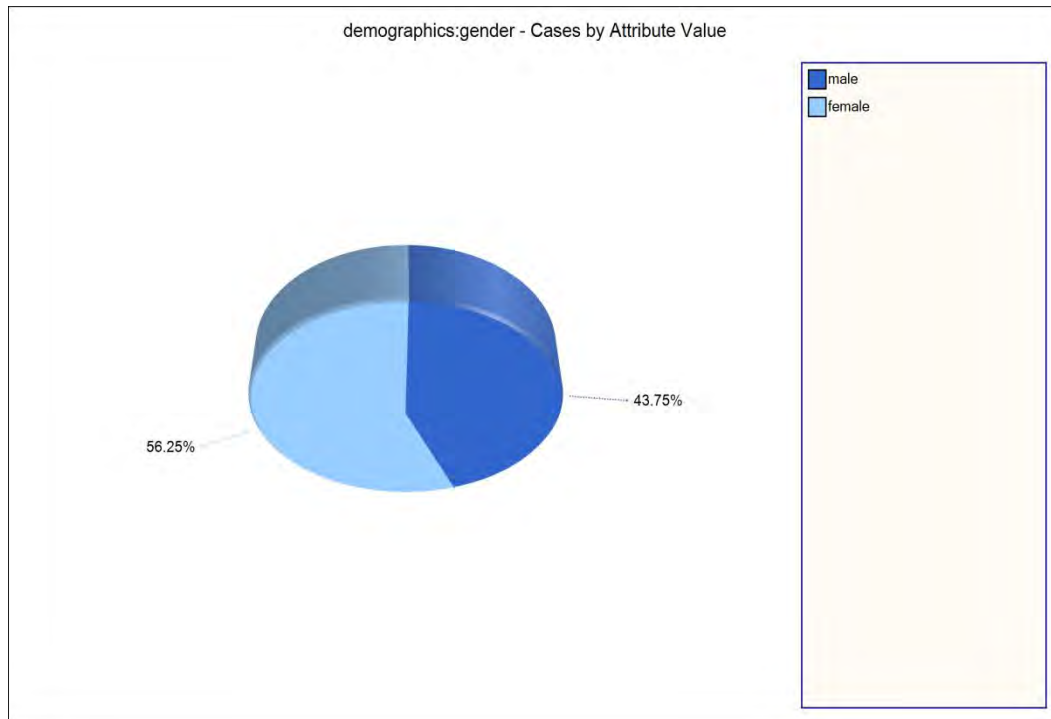


Figure 4.1. The gender percentage of informants

Table 4.1 also shows the pattern of distribution of the locality of the interviewees. 16 informants represent two direct-controlled municipalities: Beijing (1), Shanghai (1), and six province: Sichuan province (5), Jilin province (3), Guangdong province (3) and Jiangsu province (1), Henan province (1) and Fujian province (1), see the figure 4.2. Within these regions, Sichuan locates in South-West of China and others are all located in East and Central China. Traditionally, these regions are inhabited by large majority non-Muslim population.

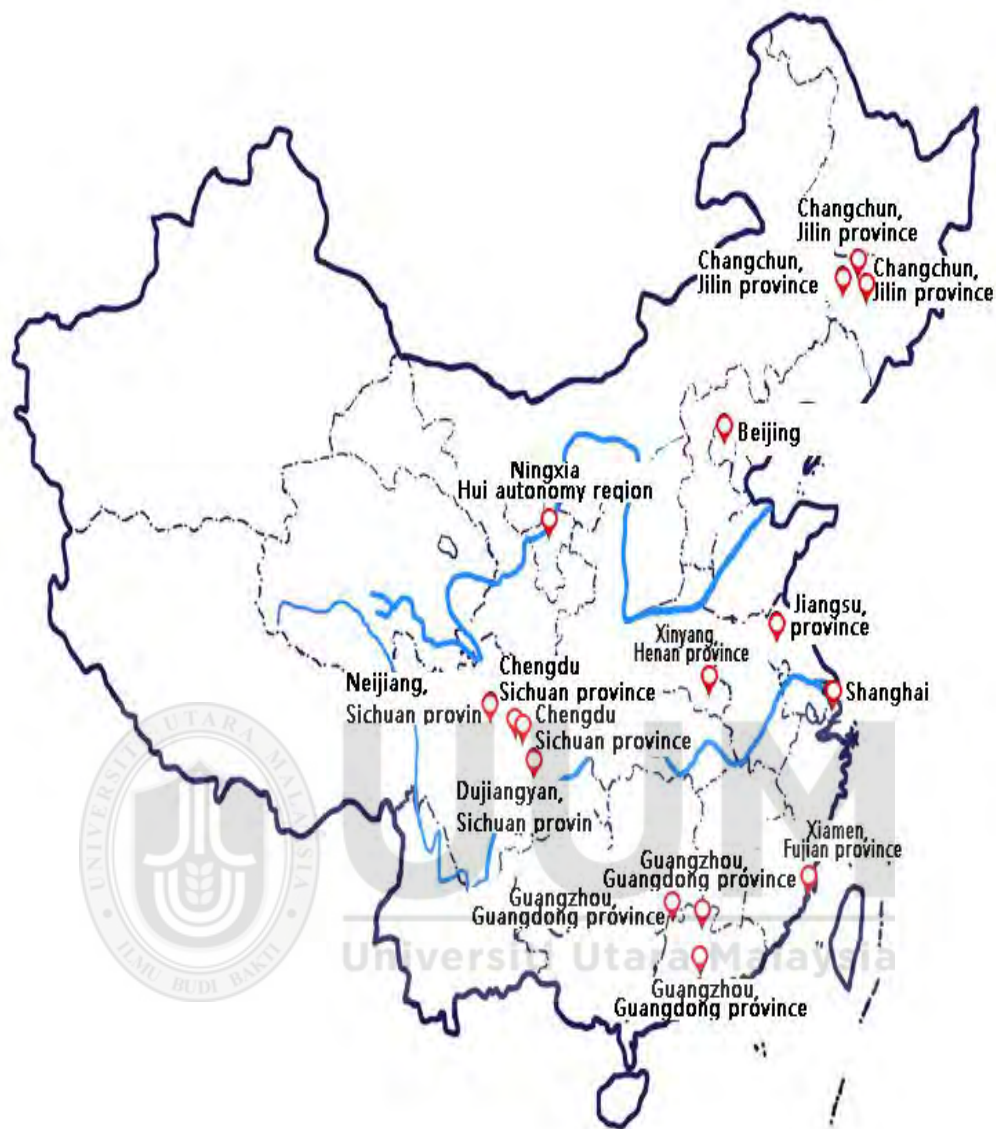


Figure 4.2. The location of the informants in the map of China

Table 4.1 above shows the age distribution, the informants fall into three distinct groups. Only three (3) informants (12.50 %) fell within the age bracket of 40-49 years, and five (5) informants fell within the age bracket of 30-39 years (25%), eight (8) informants (50 %) were within the age bracket of 20-29 years. This shows that the bulk of the informants were in their early and mid-age.

The above table 4.1 also shows that the educational qualifications of the informants. The majority (14) of the informants had high education, includes two (2) university student, nine (9) had a bachelor degree, two (2) had a bachelor degree from overseas, and one (1) with Master degree. Only two (2) informants just finished the high school study. Generally, most of the informants had a good education background.

Furthermore, two informant (informant 05, and informant 16) who had a bachelor degree from overseas convert to Islam when they study in Canada and the United Kingdom respectively. There are two more informants convert to Islam in Morocco and Pakistan, the first one (informant I-6) marry with a Moroccans and convert to Islam when they got married in Morocco, the second one (informant I-9) convert to Islam when she travelled to Pakistan with her Pakistani friends.

Table 4.1 also shows years being converter of informants, of the sixteen informants, six (6) informants are within five years and four (4) informant are less than ten years, and six (6) informants are less than 25 years. Within these sixteen informants, the shortest converter is 2 years and the longest is 22 years.

In terms of the occupational distribution of the informants, table 4.1 shows that seven (7) of the informants are employee, and two (2) informants are self-employed, two (2) informants are students, two (2) informants are freelancer, two (2) informant are housewife, and only one (1) informant currently unemployed. The occupation of the informants in this study is diverse.

4.3 The first research finding: the utilization of media type

Based on the data analysis, the researcher found out that diverse media type used by informant varies for Islamic information seeking. The researcher categorized these new media types into three groups: web-based media, social media, and other media, see figure 4.3 Web-based media group includes website, online movie and TV drama and online radio. Social media group includes WeChat, Facebook, YouTube, and QQ. Other media includes search engine and Apps. Figure 4.5 mapped the research finding of media type, in these three groups, social media groups are widely used by the informants.

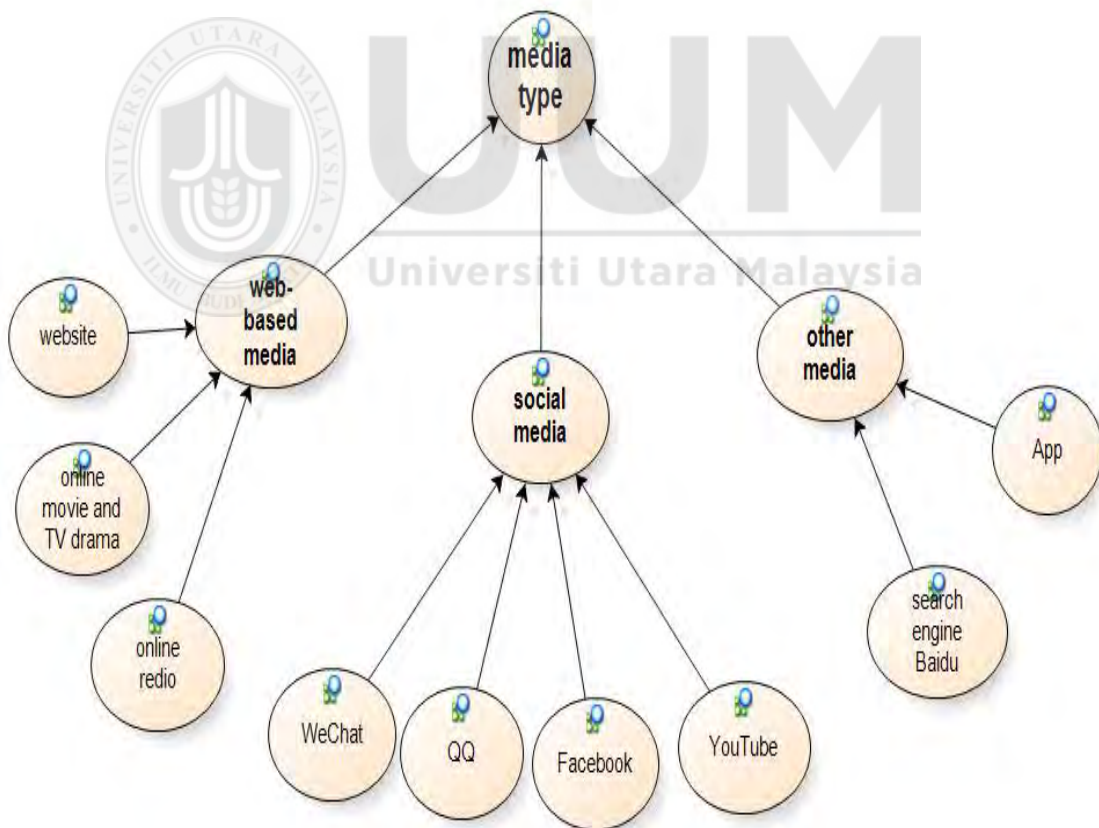


Figure 4.3. Mapping the research finding of utilized media type

4.3.1 Web based media

Based on the data analysis, the researcher categorized web based media group into website, online radio and online movie and TV drama. Figure 4.4 presents the web-based media group and subgroups with reference.

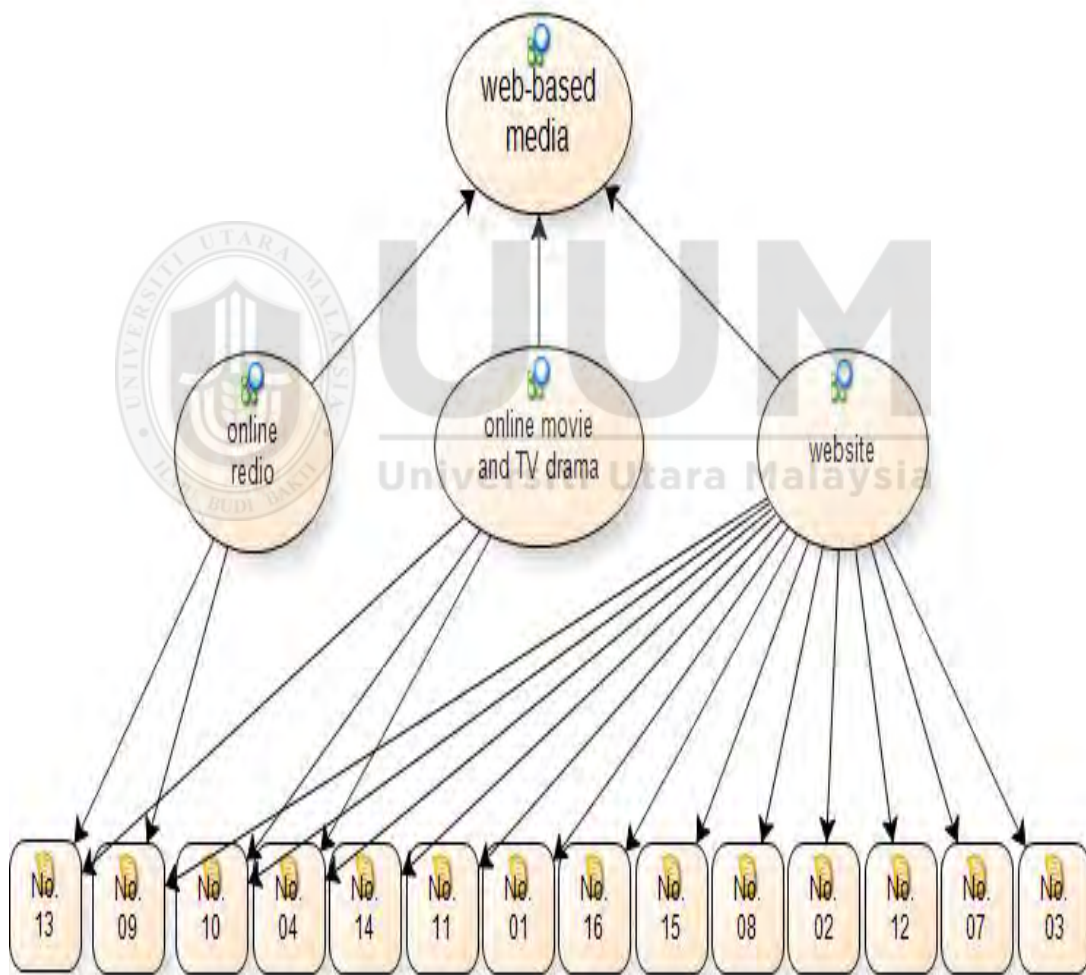


Figure 4.4. Web based media groups and subgroups with reference

4.3.1.1 Website

There are thirteen informants mentioned that they use the websites in seeking Islamic information, such as informant 07 said:

I remember I browse the website in earlier years, I am impressed with the light of Islam. But later, I have no idea whether the website still functioned or not, because we all have changed to use mobile phones, and stop browsing websites.

----informant 07

The same website name also mentioned by the informant 02 and highlighted that this website has a large amount of information.

Previously, most of the time, I surfed websites were "the window of Islam(伊斯兰之窗) and the light of Islam (伊斯兰之光), both recommended by my friend. There has been substantial knowledge on these two websites.

---- informant 02

These website created by Chinese Muslim were mentioned above also mentioned by informant 10 and informant 12:

There is another..... Muslim website named the Light of Islam. I read a lot of religious knowledge on it.

-----informant 10

since 2000, I have been accessing it a lot. For example, previously those big Islamic websites, Qiaowang, Guangmu community, the Light of Islam, the Chinese Muslim website. These websites I have mention are almost all main Muslim websites in China.

-----informant 12

And informant 08 even praise the same website.

The most widely used website is Chinese Muslim Website, it seemed, it has been shut down recently, but previously I often visited this website. there are some Muslim websites in Hongkong and Taiwan, I think it's pretty good.

-----informant 08

Informant 14 explain access to the internet and these websites because the informant has never been a mosque and also dare not to go, so she just searches information from the internet.

at the very beginning, when I try to know about Islam because I have never been a mosque and I also dare not to go, so I just search answers of some question from internet, from some website in China, like Chinese Muslim website, the Light of Islam.

-----informant 14

The informant not only accesses Islamic information from these websites created by Chinese Muslim but also use these websites for a consultation:

I back to Beijing, there are many Muslim helped me, and I learn a lot, and I consult on many teachers on the website of The Light of Islam..... Later, the website Light of Islam serializing A Thematic Commentary on the Qur'an which translated by professor Jiang. This is a great help for me. This is a book of Al-Ghazali, he clearly explained the background, how every sentence explained, was put into which frame, he explained very clearly. At that time, it was irregularly published online, every time when it was posted, I read it as a real treasure for me, I read it again and again.

-----informant 15

Some informant browsed Wiki because it is “more authority” (Informant 01), “more information” (Informant 11). Some access to English website when study oversea (Informant 16). The informant not only accesses to Chinese website but also access to English website for Islamic information.

Some Informants buy Islamic book from certain online, such as Amazon.com (informant 14), dangdang.com (informant 10), and Islambook.net (informant 07, informant 09, informant 10). Amazon.com was a famous online book shopping website, dangdang.com is the biggest online bookstore in China, Islambook.net is a Chinese online bookstore which was run by Chinese Muslim.

However, when the informant was talking about the website, most of the websites are in the Chinese language, in addition, the Chinese Muslim website (2Muslim.com) and the Light of Islam (noorIslam.org) were the most highly mentioned websites. However, when the informant was talking about these websites they underlined and highlighted that they used to surf these websites, but apparently more are using social media, in addition, they also mentioned the Chinese Muslim website (2Muslim.com) was banned by the Chinese government.

4.3.1.2 Online radio

Online radio was another kind of web based media, which can provide audio type information. There are two informants seek Islamic information through online radio which was set up by a foreign scholar.

And one more is online radio, that was led by teacher Norman, from Bayyinah Institution, teacher Norman is very famous..... His class is more lively and more subtlety, more young people were attracted to listen to his class. The registration fee is more than four hundred Yuan per year. It is an online radio course..... This online radio, I used to watch a lecture of this teacher, and I was attracted, his explanation is more lively, he also recommended his courses on online radio. I also think his courses have a value of times based on my personal perception of this teacher, that is why I registered the online radio.

---- informant 13

This idea was supported by informant 09, that provides additional information about this online radio by mentioning the scholar who is a Pakistani-American scholar:

In addition, most of what I read is bilingual, English and Chinese. Some Pakistan scholars in America, A Pakistani-American scholar, the scholar in Bayyinah Institution, I know it is seemed very famous. I know these scholars who are relatively better. In addition, when you read what he/she talked, moderate or not, I think if people have a little judging ability, probably can easily understand the content. It was not inflexible. It did not say after you convert you must be perfect immediately. It was a step by step guide for you. I feel this is better.

---- informant 09

It is surprisingly found that the informant from mainland China seeks Islamic information from English-speaking online radio which was set up by a Pakistani-American scholar. The online radio helped the informant in mainland China to have access to a famous international school who provides Islamic information in English.

4.3.1.3 Online movie and TV drama

The movie and TV drama were an alternative Islamic information source, however, these Islam or Muslim related movie or TV drama were hardly found from cinema or TV program, fortunately, some of these movies or TV dramas can be found from the

internet. There are two informants talked about they were watching an online movie or Tv drama. Informant 04 made a list of this kind of Islamic movie from Muslim countries

For the movie, maybe because my searching ability was not strong, basically I watched all the movie I found which is related to Islam and Arab. Such as Indonesia movie "Ayat-Ayat Cinta", Turkish movie "Mustang", Saudi Arabia movie "Wadjda", and The most prolific Iranian movie " Persepolis", "A Separation", "Turtles Can Fly", "Children of Heaven", " The White Balloon", "The Color of Paradise". I can know some of the real Muslim family through the movie.

---- informant 04

And idea supported by informant 10 by highlight watching the television drama which was produced from Canada.

And there is a television drama [laugh]..... The name of the television drama is Little Mosque on the Prairie. It is a comedy about Canadian Muslim, it is very interesting, I watch it for a while. This television drama talked about the problems encountered by Muslim how they get along with non-Muslim. It is very interesting. Especially, when I just converted, I paid much attention to this.....movie and TV which were related to Muslim, and public opinion, I am very concerned about it and very sensitive, and I tried to find some movie and television drama about Muslim and watched them. For example, the Little Mosque on the Prairie which I just mentioned, and another American television drama named Homeland. There is information related to Islam.

----informant 10

It is very interesting to find that the informant from mainland China was not only watching the Islamic movie which was produced from an Islamic country but also watching the Islamic TV drama which was being produced from a western country.

Based on the data analysis, in this Web based media group, the most frequently mentioned media type was a website, and most of the websites accessed by the

informants are set up by Chinese Muslim in China. However, when the informant talks about the websites they also mentioned that some websites were blocked and unavailable anymore, or more frequently, they prefer using social media.

4.3.2 Social media

Based on the data analysis, diverse social media were also used by convert Chinese Muslim as an alternative channel for Islamic information seeking, these social media including Facebook, YouTube, and two other China-based social media: QQ and WeChat, see figure 4.5. Facebook and YouTube are two widely used social media all over the world, but QQ and WeChat were two social media created in China and overwhelmingly used by Chinese people.



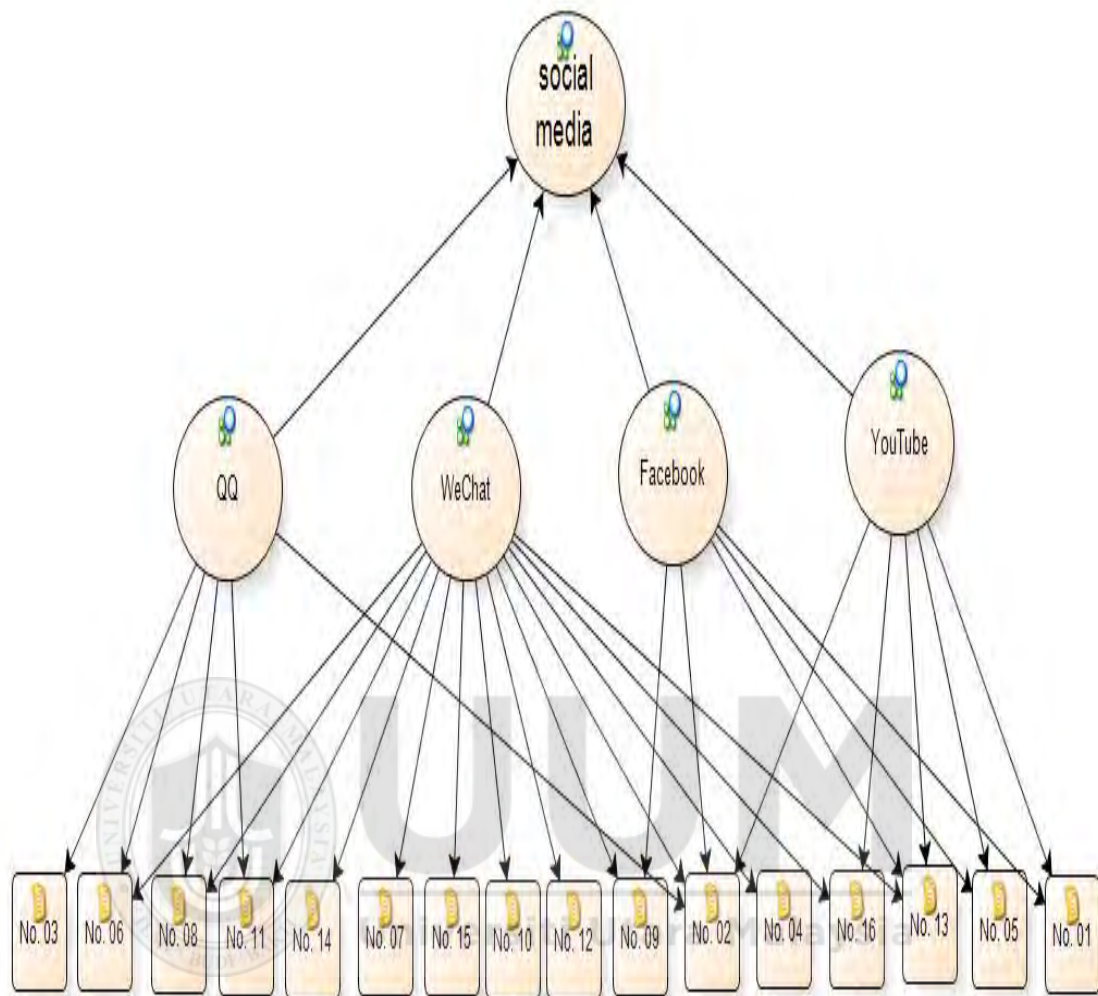


Figure 4.5. Social media group and subgroups with reference

4.3.2.1 WeChat

There are thirteen informants mentioned that currently, the most frequently used media was WeChat, or WeiXin, for their Islamic information seeking, such as informant 02 said:

Currently, I mainly use WeChat.

---- informant 02

This statement was strongly supported by informant 14:

WeChat is like opening the door of the new world! As a young people, I got to know how to use it soon, through the MOMENT I found many good public official account! There is everything inside!

---- informant 14

When informant talked about the Islamic information seeking from WeChat, they all mentioned that the WeChat official subscription accounts were the main platform of Islamic information, such as informant 07 said:

I have a dozen of WeChat official subscription accounts related to Islam.

---- informant 07

And this idea was followed by informant 04

I got these content mainly by WeChat official subscription account, the information in WeChat groups are highly varied, usually, I just take a look when I have time.

---- informant 04

And some of the Islamic related WeChat official subscription accounts were listed by informant 09:

I followed some WeChat official subscription accounts, for example, "Da Bai Hua" "The Kite Runner, and Islamic Daily Monitor, The Reminder, these very good official subscription accounts. I absorbed the nutrition of a great deal of knowledge from these official subscription accounts.

---- informant 09

And informant 11 also list some Islamic official subscription accounts, and highlighted that she received many articles every day:

I did not use WeChat at that time. He suggested me to use WeChat because there are many official subscription accounts and articles for learning. So I download WeChat, followed many Islamic official subscription accounts, such as Du Yi Zhai, Xin Lei, Xu Ran Shuo Jiao, Lang Man Dong Ying, I received many articles every day. Later that person pulled me into the Green China group, there is a teacher who gives a lecture every day, and I gradually got to know many Muslim brothers and sisters. They are very kind to me.

---- informant 11

4.3.2.2 QQ

There are five informants talked about using QQ or Tencent QQ as one of the Islamic information seeking platforms, such as informant 02 said:

We (the informant and her spouse were also converted Muslim---- by the researcher) know little about other new media platform. I use Facebook, QQ, once in a while, but friends and people around us are mainly using WeChat now.

--- informant 02

This explanation followed by informant 08:

I also use QQ, mobile QQ, there are some groups, organized by Muslim, sharing some Hadith, and video or audio about their study, these are pretty good.

--- informant 08

This explanation also supported by informant 11, she talked about her joining in many QQ learning groups, including some learning groups:

Later in January 2015, I was thinking of making some acquaintances of other Muslims, so I key in Muslim and searched QQ groups, there are many Muslim groups appeared, such as learning groups, making friend group, matchmaking group, and I joined in a dozen groups.

--- informant 11

4.3.2.3 Facebook

There are five informants who talked about using Facebook as one of the Islamic information seeking platforms. Some mentioned they tried to access the blocked Facebook via VPN service, others said it is because working in a foreign company in China, they can access blocked Facebook. Such as informant 09 said:

When I have been Pakistan, I was attracted by Islamic culture. After I was back to China, I started to search the information about Islam on Facebook, at that time it can still access blocked Facebook in China.

--- informant 09

It was supported by informant 01, and he talked about he followed some famous Muslim speaker on Facebook:

Other like Facebook, I liked some famous Muslim speaker

---- informant 01

And this statement was supported by informant 13:

I followed some Islamic scholar on Facebook, they share their lectures, articles feelings and experiences.

--- informant 13

And also supported by informant 09, she even said that she preferred Facebook better because the information on Facebook is clear and easy to perceive:

Actually, I prefer the Islamic information in Facebook, it is clear and easy to perceive and better.

--- informant 09

However, VPN was banned in China recently due to political reason. It made Facebook became unavailable for some people, such as informant 09:

Actually, I think I was looking forward to some people's convert experience and understanding of religion. I think this kind of content can find more on Facebook because Facebook is diverse, it is from all over the world, but now I can not see it, because VPN was blocked in China. Previously, I can access blocked Facebook.

---- informant 09

4.3.2.4 YouTube

There are five informants talking about using YouTube where they seek Islamic information, even YouTube was blocked by the Chinese government. Such as informant 02 said:

I watched videos on YouTube or Facebook now and then.

--- informant 02

And this expression was also followed by informant 05:

(seeking Islam related informant) Through teaching from friends, mosque classes, libraries, and YouTube.

--- informant 05

And this expression was also supported by informant 16:

Now, I still relate to YouTube in seeking Islamic knowledge, more than WeChat.

--- informant 16

Informant 16 also mentioned that she used VPN to access the blocked YouTube, and she believed that she can access to a large amount of information through YouTube:

When I was in England, and later in China, I always use YouTube, I use VPN to access blocked websites. Relatively, there is pretty much knowledge inside. In addition, there are many classes by many lecturers, they uploaded. Such as Norman Ali Khan, he has an institution, he made a series of teaching videos, Mufti Menk and Hamza Yusuf. They are fruitful scholar, Masha Allah.

--- informant 16

Based on the data analysis, within the social media groups, the most widely used social media is WeChat, which is China-based social media. Social media are the most frequently used media platform of the informant for Islamic information seeking. It is surprisingly observed that even Facebook and YouTube were blocked in China, some of the informants still tried to access Facebook and YouTube because they believe there is a large amount of Islamic information in these two world widely used social media.

4.3.3 Other media

Based on the data analysis, the researcher categorized search engine and app into other media groups, figure 4.6 presents the detail of this group with reference. The search engine used by the informant is Baidu, the biggest Chinese language search engine. App refers to software designed to run on smartphones and other mobile devices, providing diverse services.

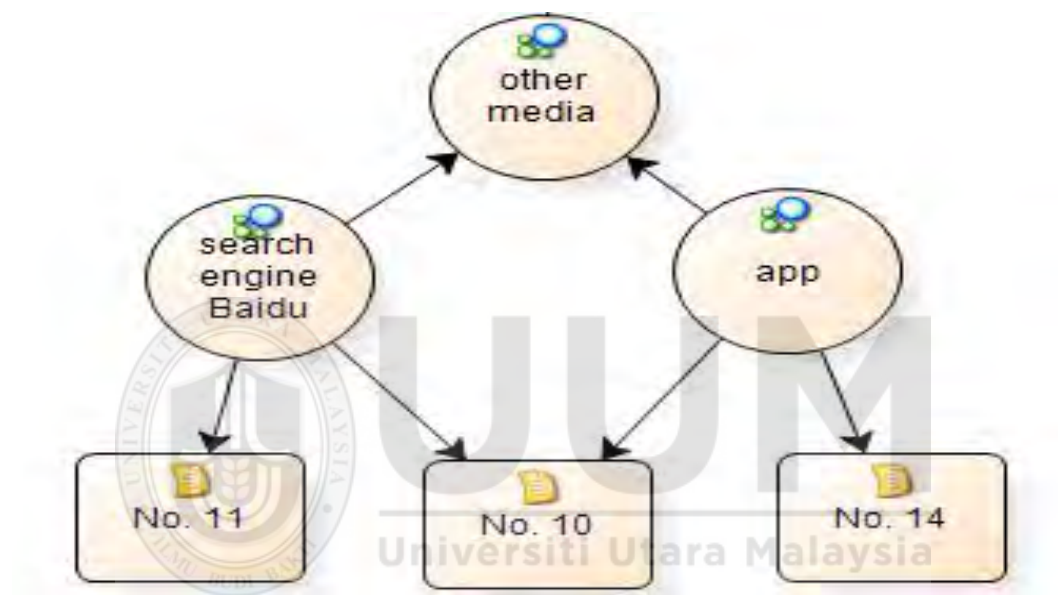


Figure 4.6. Other media group and subgroups with reference

4.3.3.1 Search engine Baidu

Two informants declared that they use Baidu as one of the media platforms for Islamic information seeking. Informant searching Islamic information from Baidu, such as Informant 10 said that she searches Islam related video through Baidu:

Sometimes, the videos I searched through Baidu provide links to different websites or video sites.

--- informant 10

The statement was supported by informant 11, she emphasized that whenever she encountered some words related to Islam, she searched the meaning of these words through Baidu:

Probably in the winter of 2014, I read a word in QQ zone, shared by an internet friend, it said: “by Allah’s wish, the far place will not be far”. It was a very artistic statement, but I did not know the meaning, so I searched it from Baidu. I learned about Islam on Baidu just like this. I search in Baidu Wikipedia to know about Islam, Muslim, Quran, Hui, and from then on I was attracted by Islamic culture.

.....
I noticed that everybody will say “Salam” before chatting, I do not know the meaning, so I searched in Baidu. Later, I found they also say “InshaAllah, Jumma Mubarak, Mashallah, Wahhabi, Azan” and other foreign words. I searched in Baidu and took notes. So, at the very beginning, my learning style is observation and searching in Baidu.

--- informant 11

4.3.3.2 App

Two informants talked about using Apps on a smartphone as one of the media platforms for Islamic information seeking, such as informant 14 mentioned she learned ghusl, wudu and pray from App, but she forgot the name of the App:

Later, when I decided to pray, ghusl, wudu and pray, I learned from download APP in my cellphone. but I forgot which Apps, I lost my cell phone once, and I already learned, so I did not keep these App.

--- informant 14

The informant 14 also mentioned the name of the App which she used for specific Islamic information seeking:

but since I downloaded Hadith APP, I do not read articles in this WeChat official subscription account anymore.

--- informant 14

And this statement was supported by informant 10, she has been using an App name Muslim Pro for several years:

Yes, there is a software, an App, named Muslim Pro, this is a software which we can pay should we wish to upgrade. If you got upgraded after paying, there are different recitation version from four or five Qaris and others, every day it will promote one verse of Quran for learning, and direction to pray, Islamic calendar, and 99 names of Allah, and some cards. Basically, I use it every day, it will remind me of prayer time.

--- informant 10

In addition, the informant 10 provided the logo of the App named Muslim Pro to the researcher, see figure 4.7. The logo of this App is a white mosque architecture picture on the dark green background, and under the mosque, architecture picture wrote the name of the App in Arabic and in English.



Figure 4.7. Logo of an App named Muslim Pro (provided by informant 10)

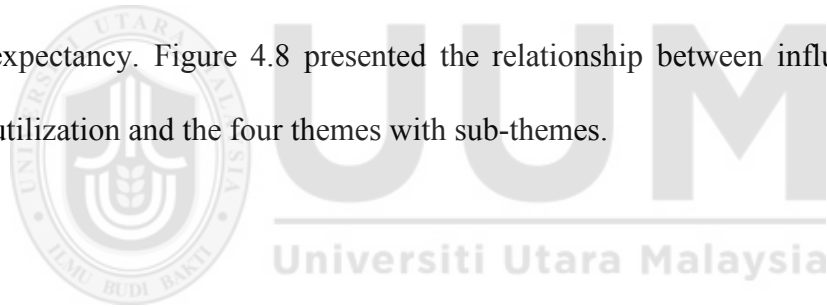
Based on the data analysis, the researcher categorized search engine and App in other media group. Baidu as the biggest search engine in the Chinese language, it can provide a link to many other website pages which contain Islamic information. There are many different Apps on a smart phone, it is easy to access to diverse Islamic information. These two quite different media platforms are both alternative media platforms for informant seeking Islamic information.

To sum up, diverse social media were used by convert Chinese Muslim for their Islamic information seeking, and among all the media, the Chinese social media WeChat was overwhelmingly used by the convert Chinese Muslim, see figure 4. 20. comparatively speaking, websites, especially two major Islam related Chinese websites are also highly

mentioned by informants, but most of the time websites were mentioned when informant described what happened before, and mentioned that WeChat explained what happened at present. Eventually, the researcher concluded that at present, Wechat was the most used media platform by convert Chinese Muslim for their Islamic information seeking.

4.4 The research finding two: influential factors of media utilization

Factors which made the convert Chinese Muslim choose different media are diverse, based on the data analysis, the researcher categorized the influential factor of media utilization into four themes which apply factors for media utilization of UTAUT theory. These four themes are facilitating conditions, performance expectancy, social influence. effort expectancy. Figure 4.8 presented the relationship between influential factors of media utilization and the four themes with sub-themes.



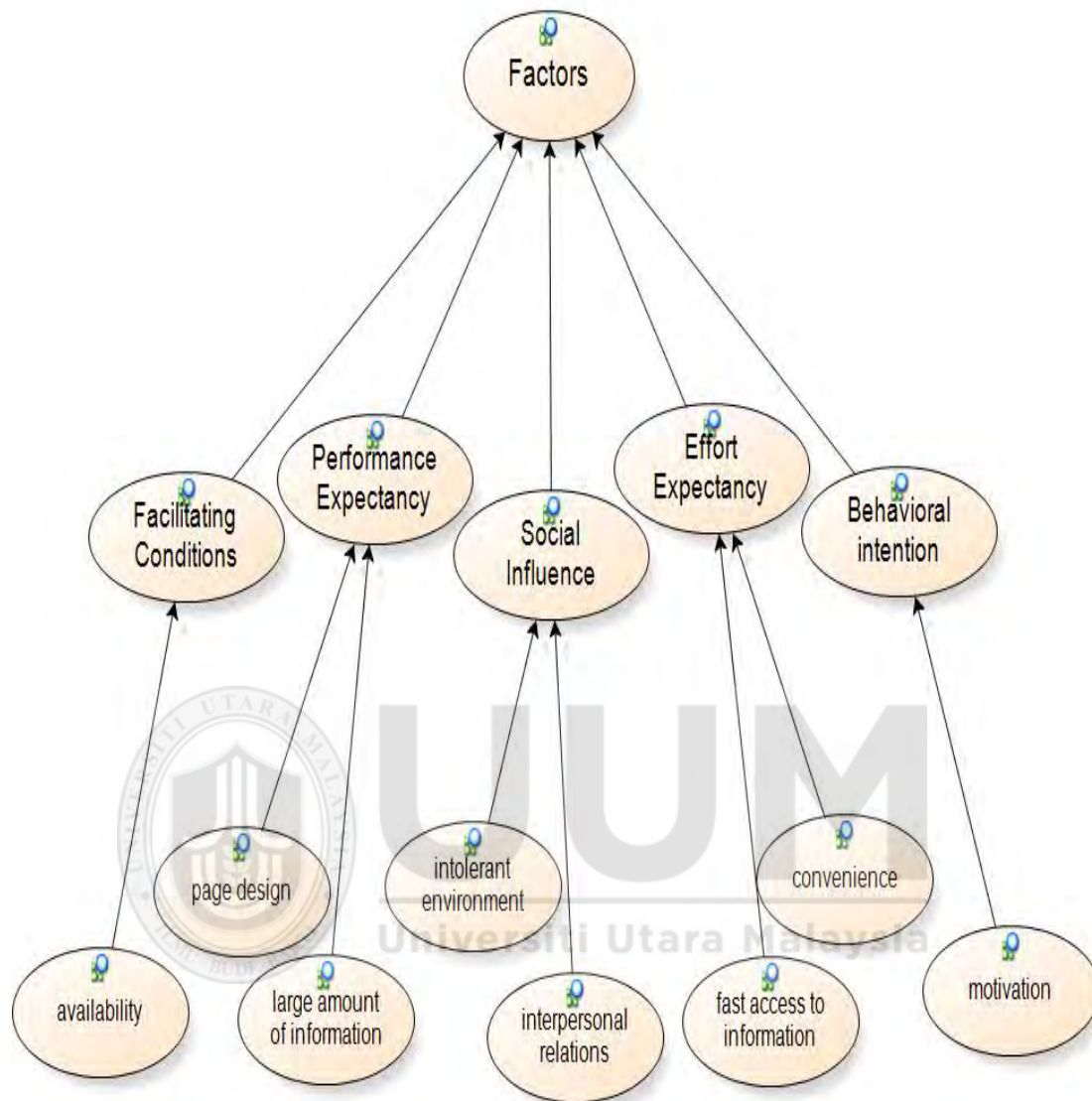


Figure 4.8. Mapping the research finding of influential factors of media utilization.

4.4.1 Facilitating conditions

According to UTAUT theory, facilitation conditions have a significant influence on utilization behavior, figure 4.9 shows that availability is the most frequently mentioned influential factors of informant' utilization of media. Availability means certain media were used by informant because these media were the available media they can access to.

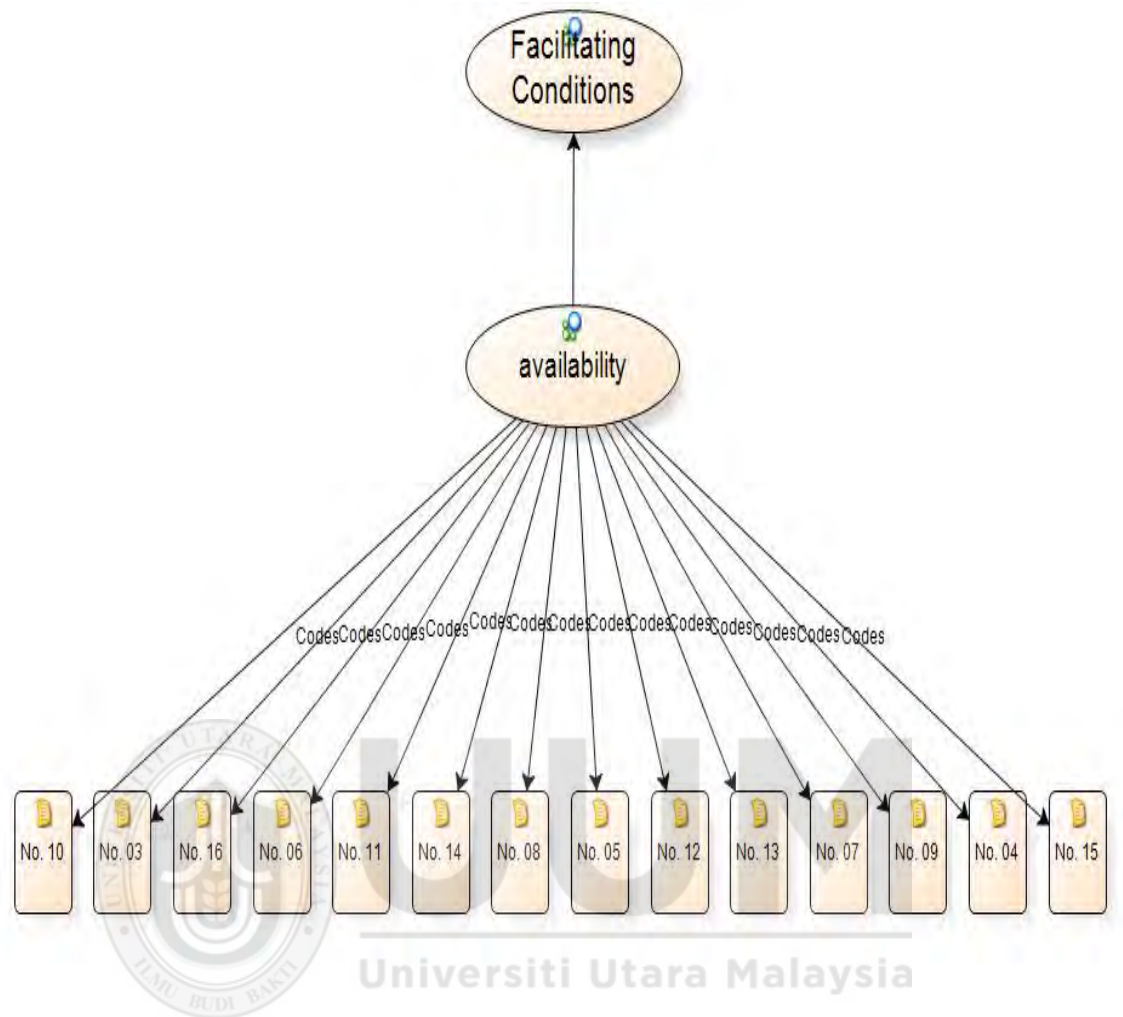


Figure: 4.9. Subgroups of facilitating conditions with reference.

4.4.1.1. Availability

There are fourteen informants talked about mentioned about certain media which is available or unavailable. Availability refers to availability of the media platform for convert Chinese Muslim in China, due to the government policy, Facebook, YouTube, Instagram, and lots of websites were banned in China, and recently VPN and WhatsApp got in the banned list as well. So there are lots of media platform are not available for Chinese users. Consequently, availability became the main factor which makes the

Chinese users choose the different media type, it was elaborated by informant 10 that when certain social media platform became unavailable, she shifted to other social media platform:

Firstly, Instagram is visual, secondly, it is very difficult to read foreign information in China. Definitely, I can not access to Facebook, I think I can use Instagram, so I followed many accounts related to Islam, read a lot of informant about Muslim life, a lot of real things. Mainly I use WeChat access to information of China, and Instagram for oversee information. But now this channel was blocked, Instagram is not accessible anymore in China.

--- informant 10

This statement was supported by informant 09:

At that time, blocked Facebook can still be accessed in China.

. ---- informant 09

This statement was supported by informant 04 by highlighting the Chinese Muslim websites which are also blocked by the government and can not access them any more:

I browsed website many years ago, currently, the website was shut down, and limited personal time, so then, I rarely browse the website.

---- informant 04

This expression was also supported by informant 08, he provided the name of the blocked website which used by Chinese Muslim:

the most widely used website is Chinese Muslim Website, it seems it is shut down recently, but previously, I often visit this website.

---- informant 08

Not only the website but also WeChat was highly influenced by censorship, many WeChat official subscription accounts were blocked. Informant 07 complained that a WeChat official subscription account which provided the information about Muslim children education was blocked:

Once I had WeChat official subscription account, called “Green Childhood”, but it is blocked now. It is related to children education. I have a little child, only five years old. This account is about children education, for example, it teaches children to sing letters, it talked about how Muslims should educate their children, how Muslim should be a qualified husband and father. I pay much attention to this. But now it was blocked. We do not have it anymore.

---- informant 07

This expression is supported by informant 16, she listed the name of blocked WeChat official subscription account:

In China, probably many WeChat official subscription accounts were blocked, let me see, I followed Journal We, Muslima Fashion, DuYiZhai, DuanZhuang Wenyi, GanLanDeng, daily remainder, Islam Broadcasting, BeiMei XinYue. I just check it now, only two or three left, others were all blocked.

---- informant 16

The informant 09 explained about the reason of the WeChat official subscription accounts which were being blocked

Currently, there are quite a few media channels, some of the WeChat official subscription accounts were closed due to the 19th National Congress of the Communist Party of China

---- informant 09

And informant 16 explained she tried to access some blocked media to seeking information, and she even expressed her sympathy for this blocked policy caused many Muslim brothers and sister's works disappeared in one moment:

But now, I still rely on YouTube for seeking Islamic knowledge, more than WeChat because there is more information on literature book or the information about Chinese Muslim. But there is less information on religion, due to information control, a lot of religious information is not allowed on the internet. There is strict information control online, many official public accounts were closed, I felt [sign].....pray for Allah's help. I saw works of many brothers and sisters, it was really difficult. Like Remainder, you spent a long time for translation and publication but just disappeared at one moment. [laugh] all... I do not mean all these efforts will be in vain, but they still did lots of work, I feel sorry for them.

---- informant 16

Availability is the most frequently mentioned influential factors of the media usage for informant's Islamic information seeking. Facilitating condition is caused by the media control policy of the Chinese government and the media censorship which are based on communist ideology. This media controlled society developed a social condition in which only limited media platforms are available.

4.4.2 Effort expectancy

According to UTAUT theory, effort expectancy refers to the degree of ease associated with the use of the system. Figure 4.10 shows that convenience and fast access to information are factors make informant ease to utilization media for Islamic information seeking.

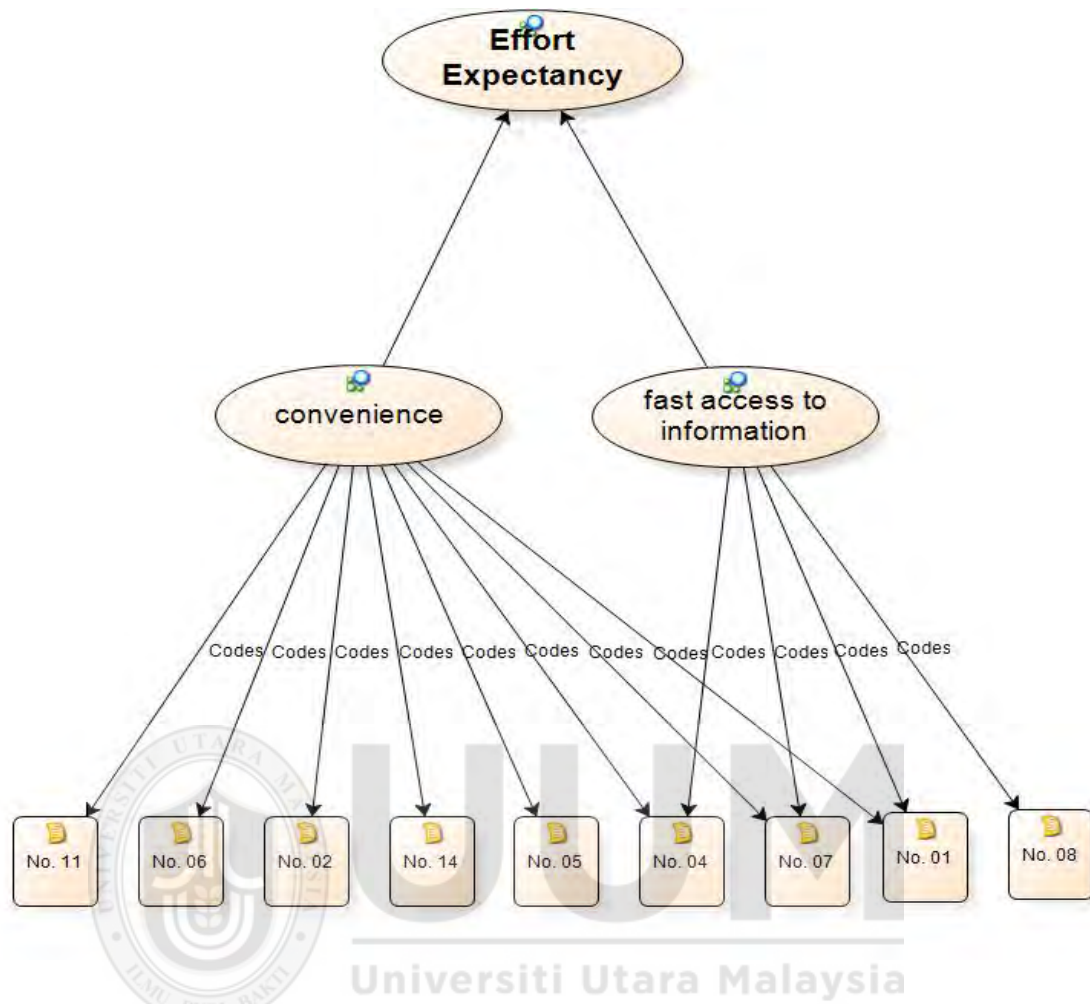


Figure 4.10. Subgroups of effort expectancy with reference

4.4.2.1 Convenience

There are eight informants who talked about the convenience was an influential factor for media utilization for Islamic information seeking. Convenience refers to easy access to media and an easy way to use media. It was elaborated by informant 01:

Firstly, it has a large audience, consequently, the amount of information must be large; secondly, it is convenient because it is on my cellphone, just press it and ready for use.

--- informant 01

This idea is also followed by informant 06, she highlighted can seek information in any fragmented time is quite convenient.

Because WeChat is more convenient in seeking knowledge. There are so many official subscription accounts, you can read at any fragmented time.
--- informant 06

And this idea was also supported by informant 07 by highlighting the multi-functional media platform which is really convenient.

It is not I choose WeChat, now the people in China can't live without WeChat in every hour, because of convenience, when you send message in WeChat, at the same time you can browse the Moment, you can browse WeChat official subscription accounts, read professional knowledge, or read studies of Chinese ancient civilization.
--- informant 07

And idea also supported by informant 05 and provided more details about the convenience concept for utilization of media.

Because of convenience, the information can be accessed at any time. You can access information anywhere if you have a cell phone and internet connection. It is different from a traditional way in which you need to go to the mosque or library. It saves time and avoids traffic problems. You can access the information at any time, there is no time limitation. For example, the lecture in mosque may be once per week. If you missed, you cannot get it anymore, and the library will close at 9 p.m. But the information on the Internet is always available and can be access to at any time. For example, when you watching a 50-minute video on YouTube, however, after ten minutes, you need to cook, after you finish cooking, then you can come back and continue to watch it. that's what I said for convenience.

--- informant 05

Convenience list in top 3 most frequent mentioned influential factors of media utilization for Islamic information seeking. Informants valued new media platform better which can allow them seeking Islamic information in any fragmented time. New media platform can be accessed on a smartphone, it does not request any skill for utilization.

4.4.2.2 Fast access to information

There are four informants who talked about that fast access to information is an influential factor for Islamic information seeking. Fast access to information refers to the speed of the internet connection of the media, such as informant 08 said.

New media is a very fast channel for seeking information.

--- informant 08

This expression was supported by informant 04:

We choose WeChat because of WeChat updates daily, it is efficient and offers a convenient and quick way to seek knowledge, can use the fragmented time to study.

--- informant 04

And this expression was also supported by informant 08, and provided a detailed explanation for this:

First of all, computer and internet enriched my Islamic knowledge seeking of a Muslim channel, many papers, articles can also publish in a foreign country, Chinese people cannot get it, but not the media break the boundaries. For example, Jamaati Islam published an article or book, it is just English (laugh),

another language I cannot understand (laugh), you can get this news very quickly, no need to wait until translated into Chinese.

--- informant 08

Fast access to information list is in the top 6 most frequent mentioned influential factors for Islamic information seeking. Fast access to information is related to media performance, this welcomed performance became a factor attracting users.

Effort expectancy also was one of the factors related to media utilization. Effort expectancy which included motivation, convenience and fast access to information in this research indicated the degree of ease of media utilization.

4.4.3 Social Influence

According to UTAUT theory, social influence refers to the degree to which an individual perceives as important others believe he or she should use the new system. Figure 4.11 shows that interpersonal relations and intolerant environment of media are all influential factors from the media utilization.

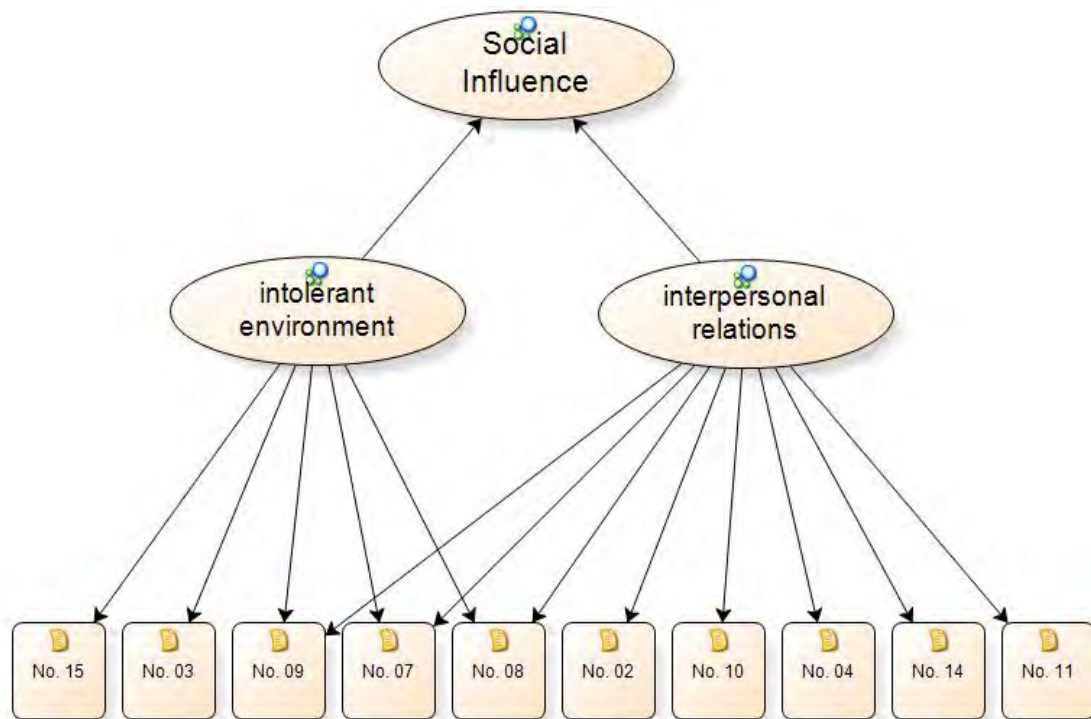


Figure 4.11. Subgroups of social influence with reference

4.4.3.1 Interpersonal relations

There are eight informants who talked about interpersonal relationships is an influential factor in media utilization for Islamic information seeking. These informants mentioned that they used a certain media according to the suggestion of their Muslim friends, such as informant 02 said:

Previously, most of the time, I surfed a couple of websites which were “the Window of Islam(伊斯兰之窗) and the Light of Islam (伊斯兰之光), both were recommended by my friend.

----informant 02

This expression is followed by informant 04, she emphasized that many friends invited her to join in chat group in certain media:

WeChat group were invited by many friends after my convert. They invited me to join in for groups chatting.

--- informant 04

This expression was also supported by informant 11, she used the word “pull” to describe friends who make her use certain media platform:

Later, other person recommended WeChat, and pulled me into WeChat groups, and recommended many WeChat official subscription accounts.

--- informant 11

And this idea was also emphasized by informant 11:

And with the encouragement of a Muslim friend, I registered my WeChat account.

--- informant 11

Interpersonal relation is in a tie with convenience for the top 3 influential factors of media utilization for Islamic information seeking, these two factors both talked by eight informants. Interpersonal relation is some kind of social influence.

4.4.3.2 Intolerant environment

There are five informants who talked about the intolerant environment of media as an influential factor of media utilization for Islamic information seeking. The intolerant

environment refers to the unfriendly atmosphere of the media created by the users of certain media, it was another factor which drives the users away from certain media. It is elaborated by informant 03, he explained that the controversy in a certain media platform made him stop to access to this media platform:

I have browsed the website which was named Green China for a certain time. but there were many controversies on it, it doesn't make any sense. It was the same in 2Muslim.com. I stop browsing these websites for a long time because the management is so disordered and the comments are more extreme, it could not tolerate different opinion.

--- informant 03

And this idea was supported by informant 08, even mentioned the name of one and the same media platform:

I visited Green China once or twice, it is creative, I do not have much interest in other content. After visiting once or twice, I do not want to visit it anymore, because in some point of view it is not in harmony, there are inside controversies often, I do not like it

--- informant 08

And this idea was also supported by informant 15, she compared two media platforms and give up one due to the intolerant environment of media:

At the very beginning, I just search Muslim website, I found the Chinese Muslim website first and found the link of the website Light of Islam. There are fewer arguments in the Light of Islam, the atmosphere in BBS is good. The user of the Chinese Muslim Website is more from the Northwest of China, undermine each other's work, and quarrel with non-Muslim, I do not like it. So just focus on the Light of Islam at last. The user and moderator are highly intelligent, with a better understanding of Islam, everybody has a common point.

---- informant 15

Even the WeChat official subscription accounts involved, informant 07 emphasized that he stopped following some WeChat official subscription accounts due to the intolerant opinion released from it:

And for the WeChat official subscription account which involved in Muslim attack each other, sect attack each other, I deleted them, left none of them (laugh).

---- informant 07

Intolerant environment lists in the top 5 most frequent mentioned influential factors of media utilization for Islamic information seeking. The intolerant environment of media is also related to media performance, this undesired performance became the only one factor which drives away informant from certain media.

Social influence has a bidirectional effect on media utilization. This research found that interpersonal relations are a pull factor for media utilization of informants and intolerant environment of media is a factor which pushes informants away from certain media utilization.

4.4.4 Performance expectancy

According to UTAUT theory, performance expectancy is one of the direct determinants of the user's behavioral intention. This research found out that there are two items indicated that the media performance: a large amount of informant and page design, see figure 4.12. These two items from a different perspective indicate the media

performance and consequently, influence the media utilization of informant for Islamic information seeking.

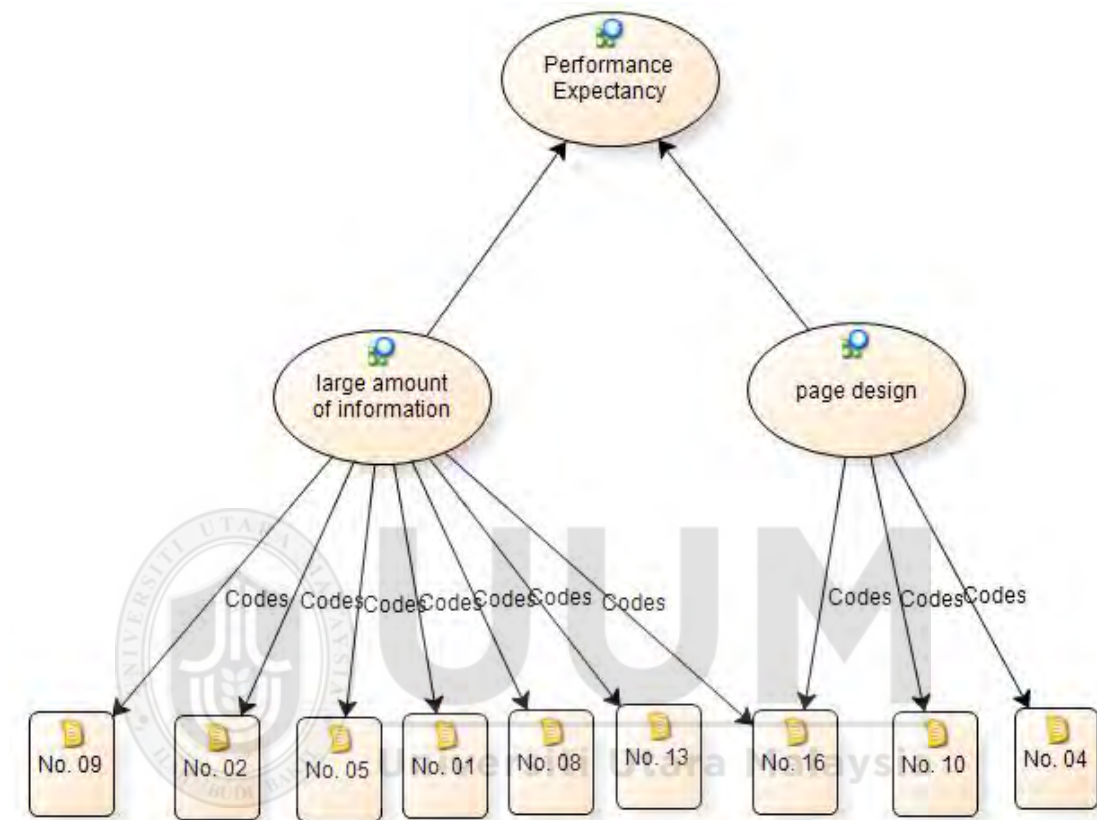


Figure 4.12. Subgroups of performance expectancy with reference

4.4.4.1 Large amount of information

There are seven informants who talked about that large amount of information which is an influential factor for Islamic information seeking. A large amount of information refers to the quantity of information which is provided by certain media, it was elaborated by informant 01:

Firstly it has a large audience, consequently, the amount of information must be large; second, it is convenience, it is on my cell phone, just press it, it is ok. I think since the amount of information is large, so maybe the information may be more comprehensive, and more thorough.

---- informant 01

This idea is supported by informant 02 by highlighted two certain Islamic media platforms:

Previously, most of the time, I surfed websites which were “the Window of Islam(伊斯兰之窗) and the Light of Islam (伊斯兰之光), both recommended by my friend. there is enough knowledge on these two websites.

--- informant 02

Even the quantity of the information between the English website and Chinese website was compared by informant 08:

If we compare the English website, there is a very large amount of information on the English website. It is very limited in the Chinese website, because of the government control (laugh), there is very little information on the Chinese website. First, it restricted to information dissemination within Chinese audience, compared in English content, it is less, in addition with the control, some article was completely deleted, some Muslim dare not post an article in which the idea is not to fit the mainstream, even post will be deleted soon. So I feel that there are few Chinese websites now.

--- informant 08

This statement was also supported by informant 16:

When I was in England, and later in China, I always use YouTube, I use VPN to access blocked websites. Relatively, there is pretty much knowledge inside. In addition, there are many classes of many lecturers, they uploaded. Such as Norman Ali Khan, he has an institution, he made a series of teaching videos, Mufti Menk and Hamza Yusuf. They are fruitful scholar, Masha Allah.

---- informant 16

A large amount of information is listed in the top 4 most frequent mentioned influential factors of media utilization for Islamic information seeking. A large amount of information depends on media performance.

4.4.4.2 Page design

There are three informants who talked about page design is an influential factor of media utilization for Islamic information seeking. Page design refers to the design of the page of the media, it involved the color of page and text, the navigation layout and the aesthetic view of the page. It was elaborated by informant 16:

Personally, I will pay attention to the color [laugh], because I will think how to design, how to make it [laugh], I care about these factors, care about color matches. Previously, someone told me that everybody's eyesight is different, for someone with weak eyes, reading became difficult if the text is written in colorful or any other color but not pure black. Someone gives me this kind of feedback and made me pay attention to it later, I did not notice it before.

---- informant 16

This idea was also followed by informant 04, she highlighted the comfortable feeling of the page design is one of the most important:

I think there is not a standard paradigm for color matching, personally, I prefer the design which is concise, coordinate, aesthetic, feeling warm and comfort to read. From edition perspective, it is the content and composition, for the content is the pretty pictures about the street snap, a video about hijab. Usually, there is not much different. It is ok when the composition looks comfortable.

---- informant 04

And this idea was also supported by informant 10 from a different perspective, she explained that the bad navigation made her give up certain media platform:

Later, I do not browse the Light of Islam anymore, because there are several times I cannot log in, it seems like there are problems with its server. Or the category of navigation link is not very clear, and I always cannot find what I wanted.

---- informant 10

This idea was also emphasized by informant 16 and provided more details about page design:

But for the internet, new media, there are many reasons to make you stay with it, such as the richness of the interference, the comfort of watching and the novelty of titles. Actually, it is extensive reading, people are reading at any spare moment, so if the text is not extremely attracting, it might need other factors to attract readers, such as the novelty of titles, text illustrations with photos, video, and audio.

---- informant 16

Page design list is on top 7 most frequent mentioned influential factors of media utilization for Islamic information seeking of the informant. Page design is also related to media performance, in this regard, better performance will attract more users.

Performance expectancy which included a large amount of informant and page design is one of the direct determinants of the user's behavioral intention. A large amount of informant and page design from the two different perspectives indicate the media performance and consequently, influence the media utilization of informant for Islamic information seeking.

4.4.5 Behavioral Intention

The behavioral intention was a direct factor for user behavior. In this research, it was found that motivation was an attribution of behavioral intention.

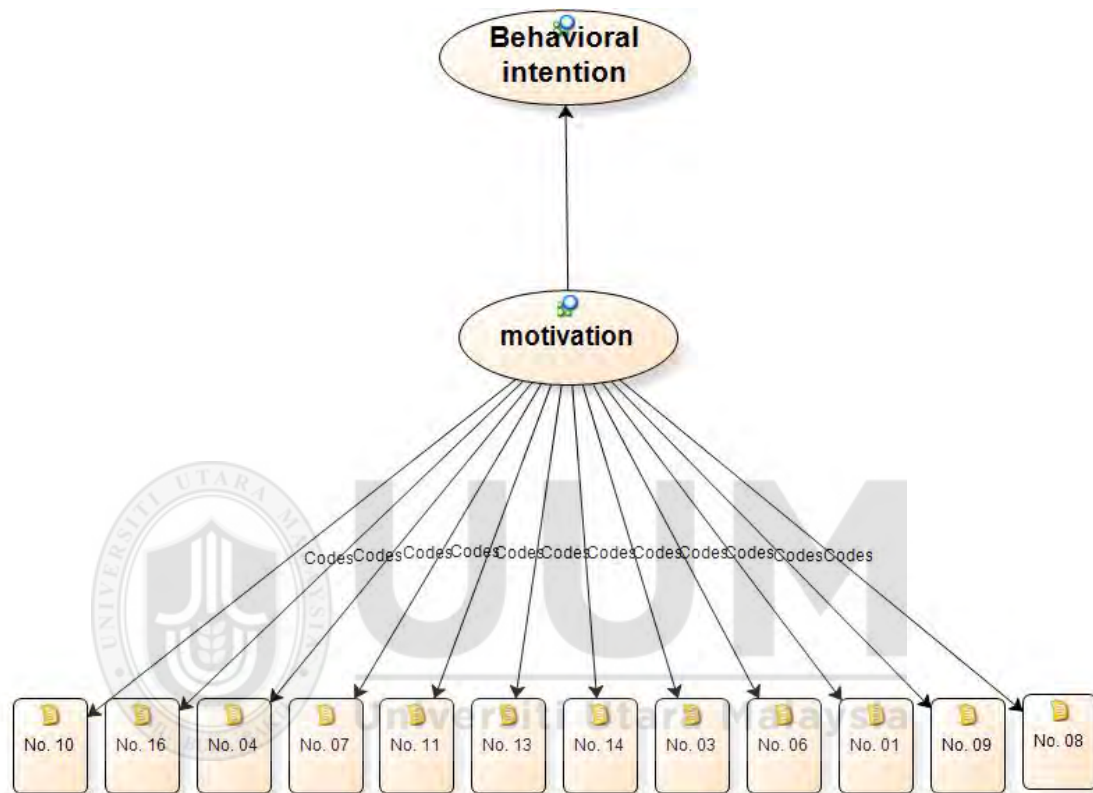


Figure 4.13. Subgroups of behavioral intention with reference.

4.4.5.1 Motivation

Motivation refers to the intention of the convert Chinese Muslim for Islamic information seeking, the intention will prompt them to seek Islamic information from diverse media platforms. There are twelve informants talked about the motivation drove them for Islamic information seeking through new media platforms. The motivation may be driven by curiosity as informant 01 said:

In the beginning, I watch some videos about Saudi Arabic (laughing) because I am full of curiosity about life and culture over there.

--- informant 01

This idea was supported by informant 08:

Because I am interesting with Islam, so I try to understand the different sect of Islam, consequently, I often visit some website of the foreign Islamic groups. Because Islam is not the only a way of living, but also a very comprehensive system of thought, not only including the food and lives of the individuals but also including some social styles and some political demands, these all are within the range of Islam. So even political Islam is a part of Islam. In other words, in current society, some government dissociate Islam with some government, or with certain countries, this is some very interesting different culture.

----Informant 08

This expression was supported by Informant 06. She provided a detailed description of her motivation for Islamic information seeking in her different life situation. Her story also indicated that the Islamic information seeking is a long-term behavior:

At the age of 37, 38, the troubles of my life made me want to be closer to Allah because I never felt be closed to Allah for so many years when I was really in a difficult situation, I call him, he seems does not hear it. I started browsing Islamic articles online, there are not many reliable articles online, I lost interest in the Muslim QQ groups, I hardly have any basic knowledge, so it seems I do not benefit from it..... Later, I have a smartphone (7 to 8 years ago), I start reading the article on WeChat from various kinds official subscription accounts, articles on Christian, articles on Buddhism, I am a voracious reader, like a sponge suck water, I often kept reading until I felt dazzled. I read the articles related to other religion mainly want to help me to better understand Islam.

----Informant 06

On the contrary, informant 14 explained that he was also might have driven by a great earth-shaking event at a certain time.

Soon after, when I was back to China, 911 happened, in my little heart, Islam was presented in front of me in such a scary way. At that time, it caused me strong intention to read Quran: I must know why they are so violent and horrify. What kind of evil book and evil religion is which can make people behave like this. I must expose the lies of the Quran by myself. So I order a Quran Tafsir with original Arabic from Amazon. I had a deeper understanding of the Creator of the world by reading the Quran.

--- informant 14

Motivation list in the top 2 most frequent mentioned influential factors of media utilization of informants for Islamic information seeking. Different with availability factors caused by the outside social condition, motivation factors are caused by the informant themselves.

To sum up, there are mainly eight diverse factors categorized into four groups: facilitating conditions, effort expectancy, social Influence and performance expectancy. These four groups indicated four aspects which influenced the media utilization of the convert Chinese Muslim for Islamic information seeking. among all these factors, availability was the most frequently mentioned one, it indicated that the media usage of the convert Chinese Muslim is not only influenced by the media itself but also strongly influenced by the facilitating conditions in China.

4.5 The research finding three: the scope of Islamic information.

Based on the data analysis, the informants acquired Islamic information is highly diverse, the researcher categorized into two groups: fundamental Islamic information and practical Islamic information, see figure 4.14, the former is the information about the Books written about Islam, the later is information about how the Muslim practice Islam.

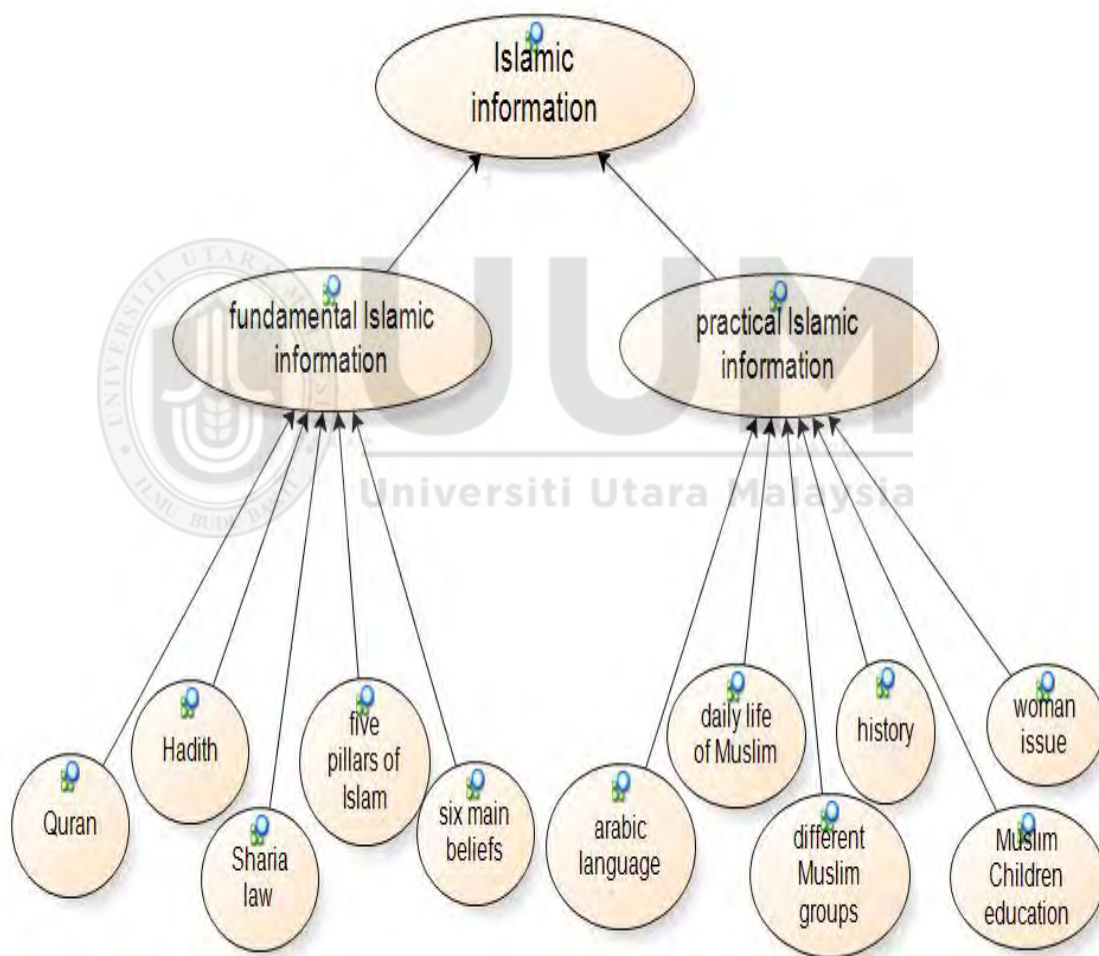


Figure 4.14. Mapping the research findings of the scope of Islamic information

4.5.1 Fundamental Islamic information.

Islam has one thousand and four hundred years of history, but for convert Chinese Muslim, Islam is a new thing, consequently, the informants who acquired fundamental Islamic information want to know what Islam is, such as Quran, Hadith, Sharia law, five pillars of Islam, six main beliefs, see figure 4.15.

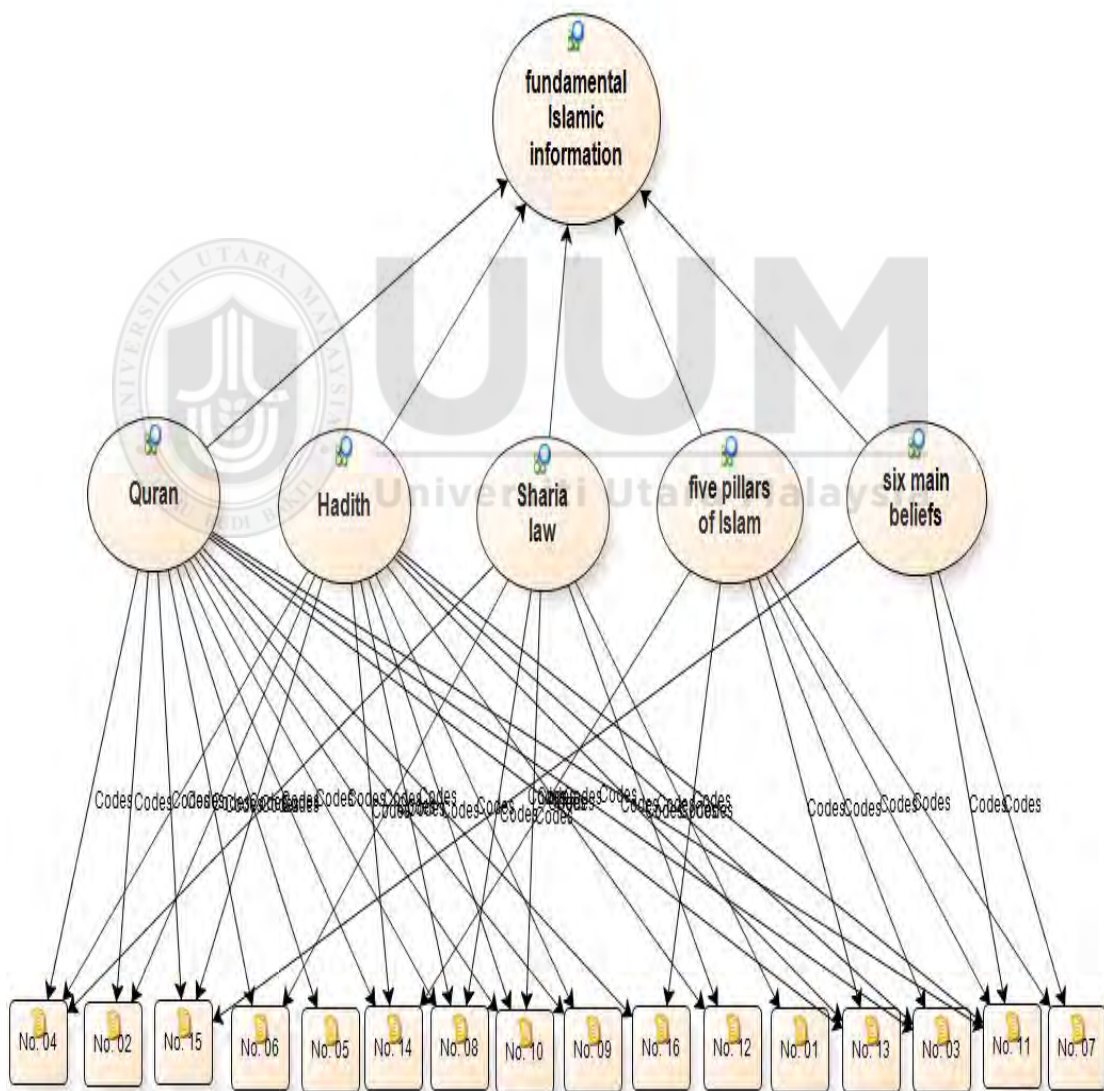


Figure 4.15. Subgroups of fundamental Islamic information with reference

4.5.1.1 Quran

There are thirteen informants who talk about that they acquired information right straight in the Quran. Quran is the most important book of Islam religion, learning and reciting Quran is the daily routine of Muslim, such as informant 02 said:

In general, through WeChat, I mainly acquired knowledge of the Quran and Hadith.

----informant 02

This point was supported by informant 09, and provided more details as follows:

Yes, there is a software, an App, named Muslim Pro, this is a software which we can pay for the upgrade. If you got an upgrade after paying, there are different recitation versions from four or five Qaris, and other, every day, it will promote one verse of Quran for learning, and direction of pray, Islamic calendar, and 99 names of Allah, and some cards. Basically, I use it every day, it will remind me of prayer time.

----informant 09

And this point was supported by informant 13, she talked she acquired Quran information in the English language from a foreign scholar:

And another is online radio, That's the teacher Norman, from Bayyinah, that teacher Nouman is very famous. He is American, he lives in America, he provides his lecture in English. In addition, his lecturers..... He gives lectures about the Quran, he divided every chapter of the Quran into many sections. Probably, it is one hour for a short section, and several lectures in a couple of days for long sections.

---- informant 13

This point became colourful by informant 04's explanation, hearing the Quran recitation became her starting point to convert to Islam, the sound of Quran shocked her and drove her to seek more Islamic information.

When I first time watches a video about a child reciting the Quran, immediately, I thought it was sound of nature, even it is a completely strange language for me, I was shocked. just at that moment, I downloaded the video and recited in the blanket at night.

---- informant 04

Understanding the Quran is the basic and important part of understanding Islam religion. Informants acquired Quran related information mainly from the Quran and the explanation about the Quran verses. Quran related information is the most talked part of the information acquired by the informant. It was also surprisingly found that some informants acquired this kind of information in English.

4.5.1.2 Hadith

There are eleven informants who talked about that they acquired information about Hadith. Hadith was the recorded words and behaviours or allowed behaviours of The Prophet Mohammad (PBUH), Hadith is the explanation of the Quran and life guide of Muslim in daily life. Seeking information about Hadith is a part of understanding the Islam religion. Informant 02 explained that he learned about Hadith from certain media platform:

In other words, from the Daily Hadith (a WeChat official subscription account- researcher) I believed that I can learn something new from the daily updated

content, and receive inspiration. Some of The Hadith I knew before, some Hadith I was never exposed to, it's new learning for me.

---- informant 02

This statement was supported by informant 14 by highlight the one and the same media platform.

And Daily Hadith (a WeChat official subscription account--the researcher), but since later, I download Hadith APP, I do not read articles in this Wechat official subscription account anymore.

---- informant 14

The statement also supported by informant 09, and she explained the feeling about reading Hadith:

Later, I found a website on Facebook, name "Convert to Islam ". I read a lot of Hadith on it. Later, I know that is Hadith, the more I read, the more I was moved, the more I read, the more I was moved when I found myself crying when I read. I read a lot about how should people interact with others, what should we do, who are we, I felt that it was the beautiful world which I had been looking for a long time.

---- informant 09

Hadith is another main source of Islamic knowledge. Informant acquired information about Hadith from diverse media platform. Hadith is the second most talked part of information acquired by the informants. It is also an unexpected finding that informant also acquired Hadith in English.

4.5.1.3 Sharia Law

Sharia law refers to a wide-ranging guiding moral and ethical principles drawn from the Quran and the teachings of the Prophet Mohammed, it covers every aspect of Muslim life and inseparable from the practice of Islam. There are six informants who talked about that they acquired information about Sharia law, such as informant 08 said:

It's rich in content of the Chinese Muslim website, in addition, I can know Muslim from another place through this platform, it is a perfect path for exchange information. The richness of content, for example, the report on the current Sharia Law and doctrine are timely, for example again, report on the speech of some Islamic scholar are timely, such as Qaradawi and another scholar from Egypt, Saudi Arabia, and other countries.....this is what I fond of knowing.

---- informant 08

This statement was followed by informant 10:

At the very beginning, I browsed the Light of Islam for knowledge, and later for information. More about Sharia Law, because when I just got convert, I know little about Sharia law, so I want to find some online. En..... Because of other knowledge, classical knowledge I can find it, but for Sharia law, it is difficult to systemically study it, I only can read little by little. Because the Sharia law in Hadith is not pool together for study.

---- informant 10.

This statement was also supported by informant 12, he also mentioned the media platform from which he acquired information about Sharia law.

Information acquired by Al-Azhar Online (a WeChat official subscription account--the researcher) are all kinds of voices from Al-Azhar, Sharia law judgment on current affairs, the thought of scholars, the academic tradition of Al-Azhar.from Ma Guang Yue imam (a WeChat official subscription

account-- by the researcher): *mainly focus on answering all kind of questions about Sharia Law.*

---- informant 12

Sharia law is the third most talked part information acquired by the informants. Informants acquired Sharia law from diverse media platform. Sharia law is acquired for answering any questions of informant met in their lives.

4.5.1.4 Five pillars of Islam

The Five Pillars of Islam refers to the five obligations of Muslim according to Islam, it consists of Shahadah, pray, Zakat, fasting, and Hajj. The information related to these five obligations were also the part of information gotten from new media by convert Chinese Muslim. There are six informants who talked about that they acquired information about five pillars of Islam. such as informant03:

At that time. I was 17 or 18 years old , for me it was unexpectedly to know the Hui and Islam , till one day , I heard the Shahada on the Internet, I was shocked. I forgot from which website, I heard it. Arabic pronunciation and intonation are very heartening.

----informant 03

This expression was supported by informant 14:

Later, when I decided to pray, ghusl, wudu and pray, I learned from downloaded APP in my cell phone.

--- informant 14

This expression was also supported by informant 16

The information I acquired from YouTube are diverse [laugh] includes an early stage, at that time someone taught me Arabic letters, religion, pray, but I still searched online, some initial knowledge about wudu, Ghusl, pray, diet, this kind of basic knowledge.

---- information 16

This statement was also supported by informant 07 by making a conclusion:

I also have a WeChat official subscription account which is devoted to translating foreign video, my English is poor, I learned Korean. It is a short video which was promoting Islam, ten minutes for one. Ah! I also forgot the name. I often watch it. Because there is English, shooting in a foreign country about promote Islam. Others, like talking about the life of ordinary Muslim, the video about imam's speech on "Five pillars of Islam "

----informant 07

Five pillars of Islam refer to five obligations of Muslim according to Islam, it almost included the basic life routine of Muslim. Informant acquired information about five pillars of Islam from diverse media platforms.

4.5.1.5 Six main beliefs

Six main beliefs refer to the six articles of Faith which was summarized according to Islam, these are the fundamental beliefs which every Muslim must ascribe to: Belief in Allah as the one and only God, Belief in angels, Belief in the Holy books, Belief in the Prophets, Belief in the Day of Judgment, Belief in Predestination. The information about six main beliefs was also one part of Islamic information which has gotten from new media by convert Chinese Muslim. There are three informants who talked about that they acquired information about six main beliefs, such as informant 15 said:

I just try to understand what is a belief in Allah, believe in the Islamic holy books, believe in the angels, believe in the prophets and messengers.

---- informant 15

This expression was followed by informant 15:

The knowledge I acquired mainly is from learning Quran, observe the creation of Allah, to know the mighty Allah

---- informant 15

This expression was followed up by informant 15 by summarizing it:

I also have a WeChat official subscription account which is devoted to translating foreign video, my English is poor, I learned Korean. It is a short video which was promoting Islam, ten minutes for one. Ah! I also forgot the name. I often watched it. Because there is English, shooting in a foreign country about promoting Islam. Others, like talking about the life of ordinary Muslim, the video about imam's speech on "Five Pillars of Islam" and "Six Main Beliefs".

---- informant 07

This expression was also supported by informant 11:

Such as what is Islam, what is Muslim, Six main beliefs and five pillars of Islam. Because I did not know about Islam at that time, I never heard about it in my living place. So I need to know what is Islam. If I have no clear idea about Islam, what else do I know? I do not know what I need to search, for these things which I never know, I only can search a little bit after I heard a little bit. Because before I heard about Islam, I had no idea about Islam, before, I know Muslim need to pray I never know about prayer. So, it is not what I paid attention, but what I have heard, If I did not know I went to search.

---- informant 11

Six main beliefs of Islam are essential for faith. Informants acquired information about six main beliefs from diverse media platforms. Six main beliefs are the fundamental beliefs which every Muslim must ascribe to, for convert Muslim, the informant also take time to understand step by step.

To sum up, informants acquired fundamental Islamic information, such as Quran, Hadith, Sharia law, five pillars of Islam and six main beliefs of Islam, among these Quran and Hadith was the most highly mention content by the informant. This fundamental Islamic information mainly explained of Islam from Books.

4.5.2 Practical Islamic information

As a convert Muslim, the informant has not only acquired Islamic information about Classical Books from diverse new media, but also from Muslim, Muslim practice Islam in their lives according to the Islamic teaching, consequently, this kind of practical Islamic information also became a source for convert Muslim to understand Islam. Based on data analysis, figure 4.16 presented the practical Islamic information, it included: daily life of Muslim, History, current information about the Muslim world, different Muslim groups, practice religion in life.

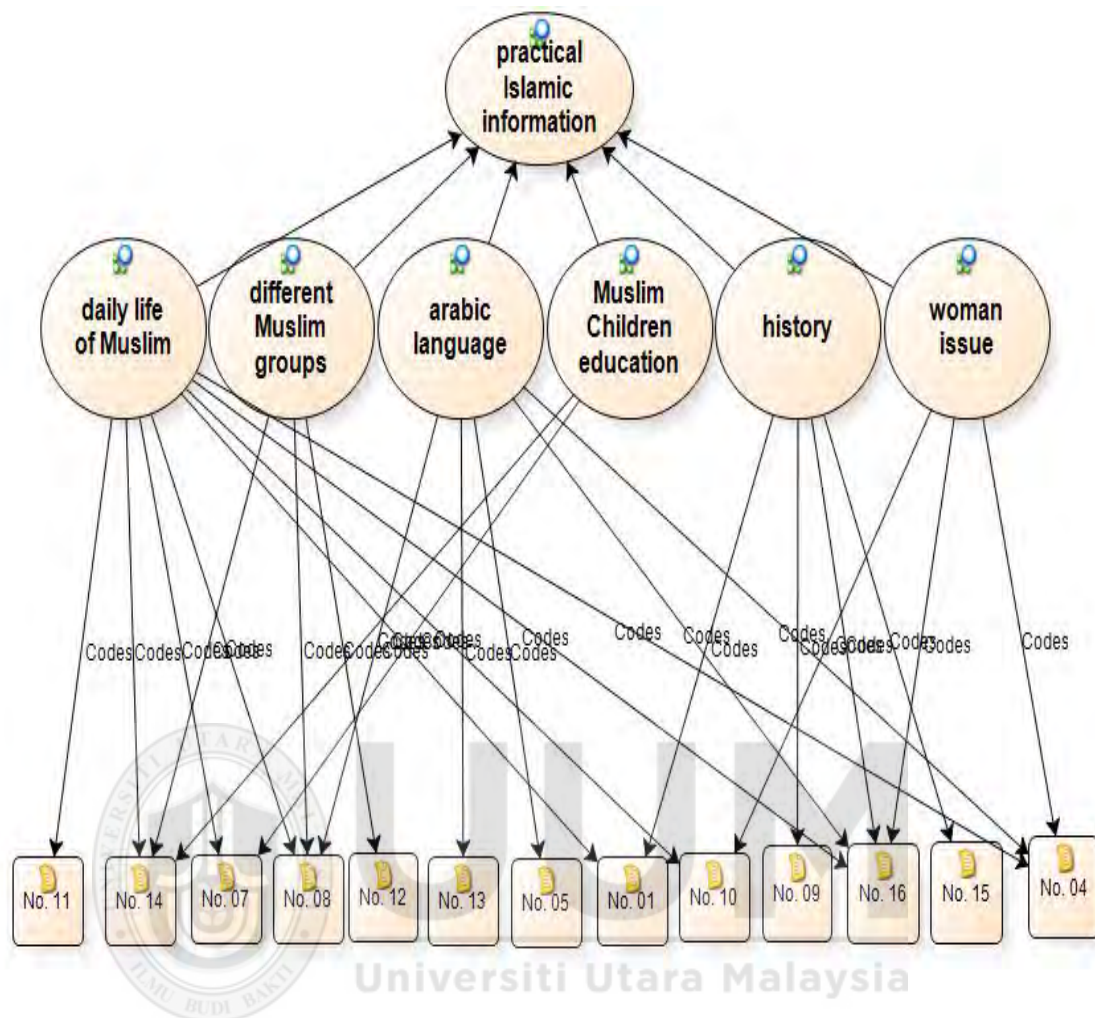


Figure 4.16. Subgroups of practical Islamic information with reference

4.5.2.1 Daily life of Muslim

There are eight informants who talked about that they acquired information about the daily life of Muslim, as the convert Muslim, the informant tries to know the life of other Muslim especially the original Muslim life which is based on Islamic teaching. Such as informant 01 said:

The video on YouTube is about daily life, how is their lives, what to eat, and about the architecture out there.

---- informant 01

The informant 07 also mentioned about the information about Muslim who do not live in China:

To sum up, first of all, I have mentioned just now the video which was shot in a foreign country, it made me know about the Muslims in foreign countries, let me know about Muslim who is not Hui (a Muslim ethnic group in China -- by the researcher). Actually, the people around us they treat Hui and Muslim are same, the lifestyle of Hui is the lifestyle of Muslim. Muslim should be Hui, I get to know how the Muslim in the foreign county lives their lives. They are different from Hui. The other is is about the responsibility of foreign Muslim men's for the family and children's education.

---- informant 07

Informant 10 also provided the details about the daily life of Muslim:

The information I acquired from WeChat mainly is motivation articles [laugh]. and video about the ware headscarf and some delicious food, halal food made by Muslim, and custom in the festival, this kind of information only can find from China and it can not find much in foreign media.

---- informant 10

Informant 16 explained the reason for seeking information about the daily life of Muslim.

The informations I acquired from YouTube are diverse. There are plenty of informations inside. Some current affairs [laugh], and culture information, about the life situation of Muslim from all over the world. There are many documentaries, I like documentary very much, I watch many documentary, and

some personal documentary of their personal life, the living situation of Muslim from different places. I like to watch it. [laugh] quite diverse. I like to see how other Muslim living their life because at the early stage, as a Muslim with this cultural background, covert situation. I need to live according to in an Islamic way, change my previous lifestyle. It is quite different. I really want to know the situation of others. So I just want to see the situation and life of Muslim from all over the world, very interesting content.

----- informant 16

The daily life of Muslim, especially original Muslim at least, partly reflects their understanding and practice of Islam religion. Informant acquired this kind of information to get to know the Muslim group in other places.

4.5.2.2 History

History about Islam and the history of different Muslim groups were also a part of Islamic information taken by convert Chinese Muslim from new media. There are four informants who talked about they seeking information about History of Islam or History of Muslim, such as informant 01 said:

Previously, I Google search some information about Islamic history, How it comes and how it was spread to like Malaysia and to China. Search history.

--- informant 01

This idea was supported by informant 15:

I have not been much interested in History, I just read some about Arabic history, Hadith, I read some Hadith, but I am more focused in studying on Quran, the explanation and background of verses of Quran, I was interested in these content.

----informant 15

And this idea was also supported by informant 16

as for WeChat, basically, I refer to historical knowledge.

---- informant 16

History of Islam or history of Muslim is generally summarized of the development of Islam religion and the development of the Muslim community. Informants acquired History of Islam or Muslim from diverse media platforms for understanding Islam religion or Muslim from a historical perspective.

4.5.2.3 Different Muslim groups

Muslim all over the world is mainly divided into two groups: Sunnis and Shia, and many subgroups which embraced the indigenous culture. These different Muslim groups also cause the curiosity of the informant. There are three informants talked about they acquired information about different Muslim groups, such as informant 08 said:

Through Muslim herald can seek some point of views about Shia Islam, this is the Islamic sect which does not exist in China, so I am interested in understanding it. Iran is a different country, it is a country in which the Muslim scholar take into power, this is very special in the world, it is supposed to be unique.

--- informant 08

And this statement was supported by informant 08. he emphasized his interest in the different Muslim groups all over the world.

In other words, the most I browsed is about the Islamic sect, Jamaari Islam of Maududi, Ikhwan reformation movement of Egypt, and Muslim Brotherhood, I visited few of the websites of the Muslim Brotherhood, because it is the Arabic language, if it is English, I can read. I am interested in understanding the thought of Maududi because it often has some discussion on their website. Some publications of the party are all in English, so through these publications, I can learn some situations about their local Muslim.....to know the situation about the Muslim public in India, Pakistan and Bangladesh, the historical development situation, current affairs, some of their movement, and some of their brotherhood situation, these are all very engaging content, I am interested in it.

--- informant 08

This idea was also supported by informant 14, she explained that she acquired information about different Muslim groups in China.

At that time, I also read some related Sufi, such as Sheng Chuan Zhen Dao (圣传真道). At that time, I feel strange about some idea inside but later after I married, my husband is al-Jahriyyah, I refocused about Sufi, include Sheng Chuan Zhen Dao (圣传真道), Yi He Sa Ni (伊合洒尼), Kai Tian Gu Jiao (开天古教), I have come to understand some ideas and story about Sufi, and ibadat and praise of Sufi. Only as the way I understand.

---- informant 14

Different Muslim groups embrace the different school of Islam, it reflects that the Muslim in different places understand Islam not always in the very same way, the different understanding based on a different interpretation of Islam and maintain from generation to generation. Informants acquired this kind of information because they are interested in the Muslim all over the world.

4.5.2.4 Arabic language

Given the Quran is spoken in Arabic, and many religious activities were conducted in the Arabic language, learning the Arabic language became one important thing to convert Chinese Muslim. There are five informants who talked about that they acquired information about the Arabic language, as elaborated by informant 13:

My study mainly depends on the time. There was a period of time, he taught Arabic language, pronunciation, how to understand the simple grammar through the Arabic language, and learning and understanding in a short time. So when I study I listen to it every day, but still I could not do it every day, only off and on the weekend. I listened to one of his lectures when I have free time. It took two or three hours for his one long lecture, usually, when I get back home I learn this knowledge. So mainly the knowledge had been acquired from Norman radio are Arabic language, pronunciation, grammar, Quran

---- informant 13

This idea was supported by the informant 16, she also expressed her eagerness for the Islamic information written in the Arabic language:

I was learning the Arabic language but still can not seek enough knowledge in Arabic from the scholar. So far I cannot understand all but hopefully later I can, because the teacher told me that, if you can seek knowledge in Arabic, you will improve up to higher level, the depth, and scope of knowledge you acquired will be different. Yes, Masha Allah, I watched that video, they explain about Quran, the knowledge about Arabic words, It was amazing. I really hope that one day I can read and can get more knowledge. Currently, I cannot understand the knowledge from scholars in the Arabic language. [laugh] I just rely on to scholar in spoken or written English.

----informant 16

And this idea was also supported by informant 08:

Most of the WeChat groups are for learning some basic Arabic language, a simple rule of Quran recitation, and some links from Muslim website to other learning material website or courseware. Actually, mainly and basic knowledge about Arabic language and Islamic knowledge, are most of the content shared in my WeChat Moment, QQ groups WeChat groups which are related to these content.

---- informant 08

Quran is written in the Arabic language. Informant tried to learn the Arabic language in reciting Quran and for deep understanding about Islam. Informant acquired Arabic language information from diverse media platforms.

4.5.2.5 Muslim Children's education

As a convert Muslim, the informant faced many challenges in contemporary society in China, such as children's education. This issue is one of the concerns by some converts Chinese Muslim, especially who has a child. There are two informants who talked about they acquired information about Muslim children education, such as informant 14 said:

Personally, I always like Green Childhood. I like to see the children's thing

.--- informant 14

This expression was supported by informant 07, and even mentioned at the same media platform:

Once I had WeChat official subscription account, called "Green Childhood". but it was blocked now. It was related to children education. I have a little child, only five years old. This account is about children education, for example, it teaches children to sing the letters, it talks about how Muslims should educate their children, how Muslim should be a qualified husband and

father. I pay much attention to these. But now it was blocked. We do not have it anymore.

---- informant 07

An informant who has kids also raised a concern about Muslim children's education. For original Muslim, they can seek this kind of information from their very own family unconsciousness. However, for convert Muslim, informant needs this kind of specific knowledge for their own lives.

4.5.2.6 Women issue

Women issue, especially about wearing headscarf information was also one of the concerns by the convert Chinese female Muslim. There are three informants who talked about that they acquired information about women issue, such as informant 10 explained she watched videos to getting to know how to wear a headscarf.

And I also followed some young Muslim women, some are related to fashion, teaching us how to wear the headscarf, how to get along with family. I got a lot of positive information about these social media..... Later I mainly read some small interesting articles, and videos, such as, for example, a video about wearing a headscarf, I will search this kind of thing. Because I am not good at wear headscarf, so I search online, some Muslim fashionist shared tutorials online.

--- informant 10

This idea was supported by informant 16 by highlighting the same women issue about the headscarf.

The information I acquired from YouTube is diverse..... There is enough information inside. and wearing headscarf [laugh], information from a

different perspective. Even now, I do not know how to wear a headscarf. I hate wearing scarf previous, I hate when my neck was covered, I do not like scarf even in winter. [laugh]. so the information is really about many people ' s perspective.

---- informant 16

Women issue, especially headscarf was also one of the concerns by informants. For original Muslim, they can seek this kind of information from their very own family and even practice every day. However, for a convert Muslim, informant needs this kind of specific knowledge for their own lives

To sum up, informants acquired practical Islamic information from diverse perspectives, such as, history, daily life, different Muslim groups which are based on a different Islamic school, family and so on.

Informants acquired fundamental Islamic information and practical Islamic information through new media, As a convert Muslim they tried to get fundamental Islamic information about the Books of Islam, and how Muslim live their “Islamic life” as well, these two sources provide Islamic information from two different perspectives.

4.6 The research finding four: the credibility of the Islamic information source

The credibility of the Islamic information was evaluated from three groups: Authentic source, source-writer relationship, and certifier has credibility. Figure 4.17 presents the mapping of the research finding of the credibility of the Islamic information source. The first group, authentic source means the informant judged the credibility from the content; the second group source-writer relationship means the informant judge the credibility

from the relationship between the content and the writer; the third group, the certifier is trustful means the informant doubled check the content from the third party which they believed trustworthy. Consider the diverse media platform the informants used, and diverse content form such as text content, voice speech content, video content, hence this research use provider to instead writer or author or uploader.

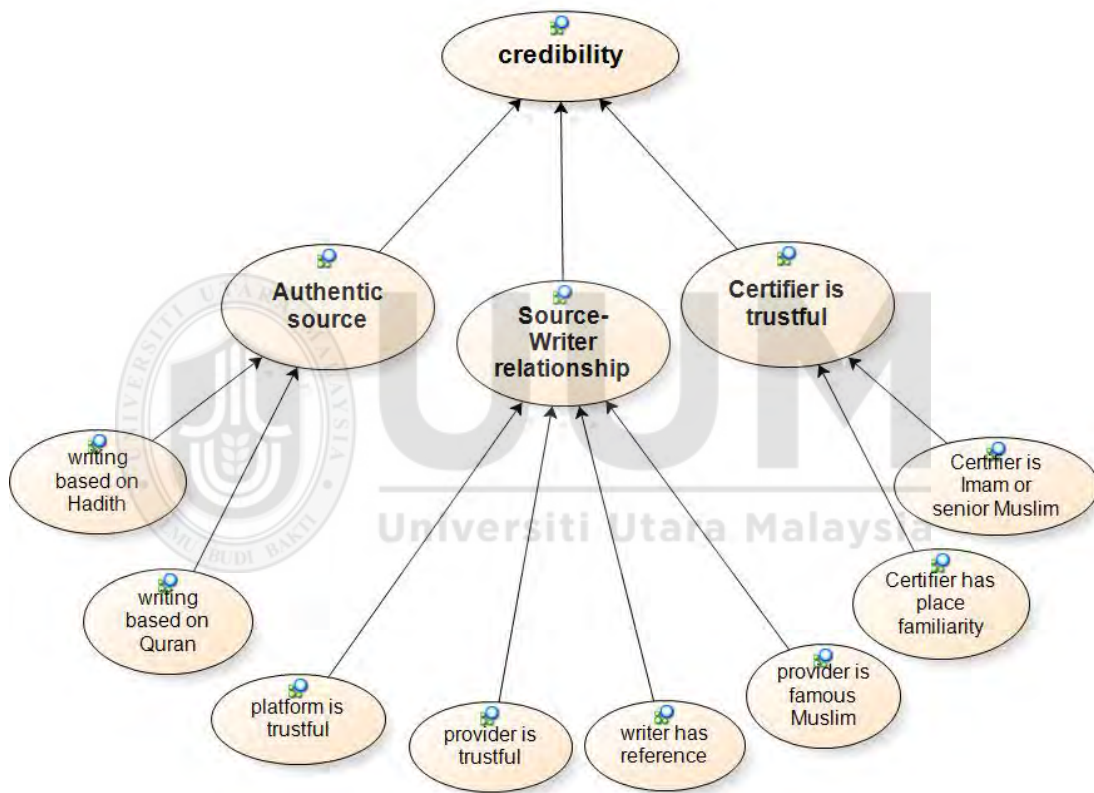


Figure 4.17. Mapping the researching findings of the credibility of Islamic information sources.

4.6.1 Authentic source

The authentic source refers to the written based on Quran and Hadith, Quran and Hadith are basic and classical knowledge sources of Islam, consequently, if it is written based on Quran and Hadith they must be an authentic source. Figure 4.18 presents authentic source and subgroups with reference. The authentic source also represents that the informant's judgment on the credibility of the content.

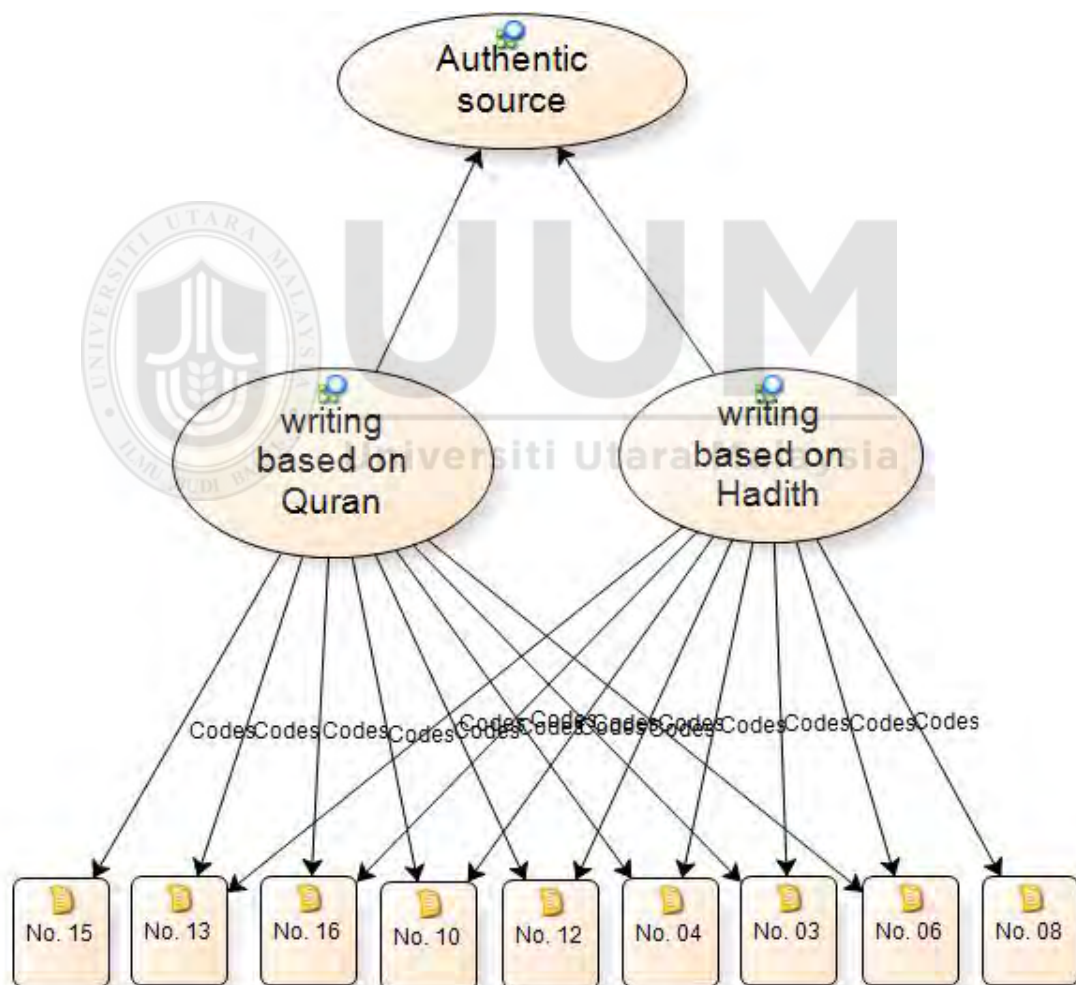


Figure 4.18. Authentic source and subgroups with references.

4.6.1.1 Writing based on Quran

In the process of seeking Islamic information, the informants highly valued the writing based on the Quran when they judge the credibility of the source. There are eight informants who mentioned that if the writing is based on the Quran, it will be reliable, such as informant 10 said:

Quran, if it uses the Chinese version translated by Mr. Ma Jian, so basically it is reliable.

--- informant 10

This point of view was followed by informant 03:

when the writer has taken verses from specific Hadith and specific Quran verses, I will trust it.

----informant 03

This point of view was also supported by informant 15:

Because what I learn is the content of the Quran. So firstly, I will not doubt the source, the content from Allah, I would never doubt it. If talking about the explanation of the Quran or Tafsir, I will read it, to see how he talks about it. I learn the A Thematic Commentary on the Quran, which was very heart shaking, I did not doubt the source.

---- informant 15

This point of view was also supported by informant 10, she emphasized that she believed the information if it was excerpted based on the specific verse of the Quran:

In the Light of Islam, I believed which has a reference, for example, it is based on which piece of the Hadith, or based on which verse of the Quran.

---- informant 10

Writing based on Quran is the most talked part by the informant. When talking about the credibility of the Islamic information, informants highly valued the Quran verses in the informant content.

4.6.1.2 Writing based on Hadith

Hadith is a collection of the narrative relating to good deeds and utterances of The Prophet Muhammad and his companion, it is also one of the main sources of Islamic information, consequently, when the informant acquired Islamic information, the written based on Hadith was highly valued, such as informant 12 said:

As for how to judge, mainly counting on the evidence involved in information, the evidence depends on whether it is a quote on the Quran or Hadith.

--- informant 12

This opinion was followed by informant 04:

Quran and Hadith, usually, it will be noted from which verse in which chapter in the Quran, or in which Hadith.

---- informant 04

This opinion was also supported by informant 13:

Some imams explain one piece of Hadith every day, or story about prophets or knowledge related to the Quran or Hadith, or what should we do in every

festival. What I learned is those content which relatively more related to instructional content. For those kinds of content, there suppose to be no wrong thing inside [laugh]

---- informant 13

This opinion was also supported by informant 08 and he explained the details:

The Hadith was shared in the moment, in the Six Book of Hadith, it was already translated to Chinese, in addition, I have some Arabic and English Hadith, so I know the content, and where it was from. There are much reduplicative contents in the Six Book of Hadith, I already read many times of which those really famous Hadith, almost can remember all of them (laugh).

---- informant 08

Writing based on Hadith also is the most talked part by the informant. When talking about the credibility of the Islamic information, informants are highly valued the Hadith in the informant content.

To sum up, written based on Quran and Hadith were both high valued by the informant as the credibility source. In this authentic source group, when the informant access to Islamic information, they would judge the credibility from the content, and Quran, Hadith were a major reference.

4.6.2 Source - writer relations

Source-writer relations refer to the relationship between source and writer which were used by the informant to judge the credibility of the Islamic information. There are four different relationships see figure 4.19, the first one is that the provider is trustful, hence, the provided content has credibility; the second one is the platform which is famous,

consequently, the content has the credibility; the third one is the provider who is a famous Muslim hence the content has the credibility; the fourth one is the writer who has reference, therefore, the content has the credibility. These four relations guarantee the credibility of Islamic information from a different perspective.

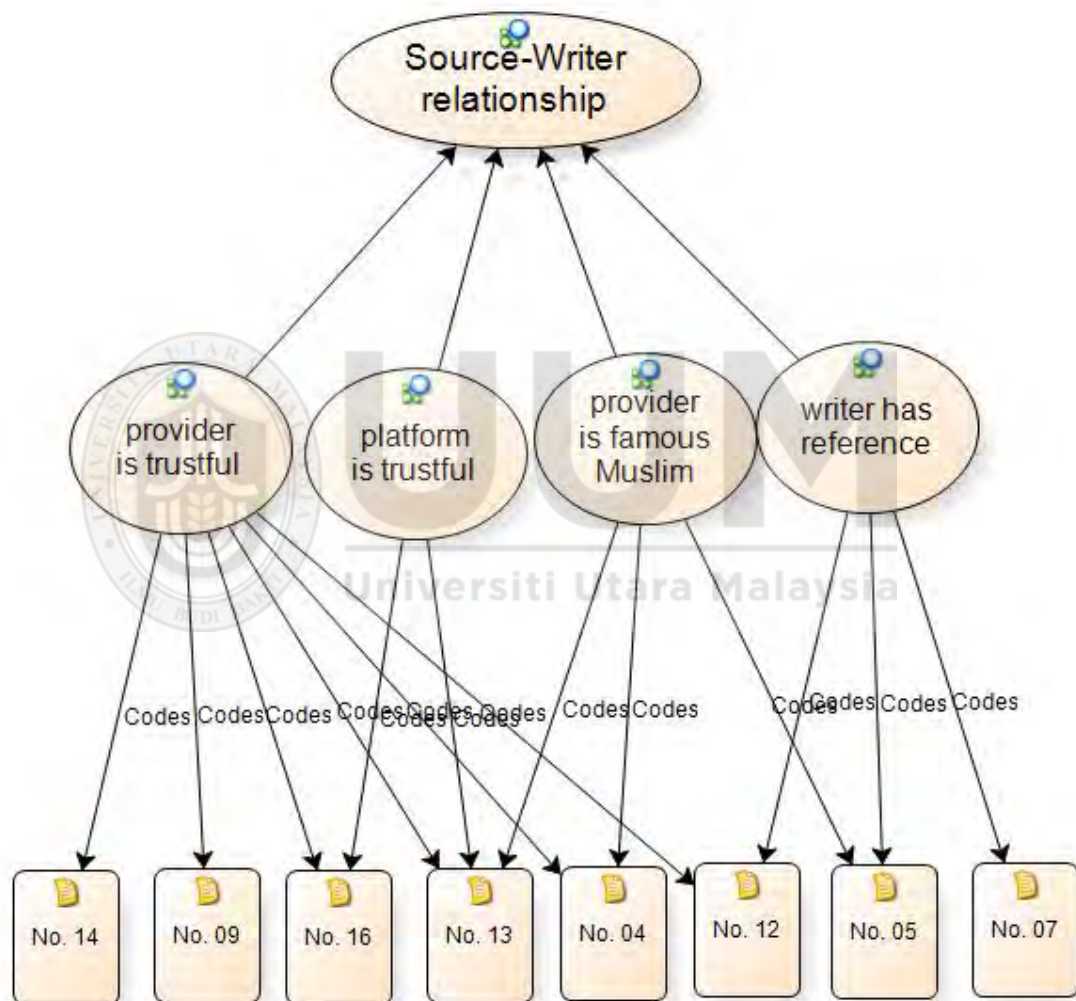


Figure 4.19. The source-writer relation group and subgroups with reference.

4.6.2.1 Provider is trustful

The provider is trustful refer to the Islamic information provided to the informant by someone who is trustworthy, therefore, due to the trustworthiness of the provider, the credibility of the Islamic information was guaranteed. It was elaborated by informant 12:

I think no need to doubt the credibility of the information sources. Because I followed these platforms which are set up by acquaintance, I know them better.

---- informant 12

This point of view was followed by informant 04:

In addition, in my heart, I believed that as a Muslim fellow who is editing the content, should authenticate these important content before sending it to the public. Consequently, I never doubt it actually.

---- informant 04

And was also supported by informant 14, she highlighted that if the provider is Ahong, she will believe it. Imam is called Ahong in Chinese.

The content of WeChat, either to believe or not, the principle is similar with website because usually, I know the people on WeChat, so it has one more principle that are the people who reprinted it, if he is Ahong, I choose to believe it. And if he/she is the one whom I trust, I also choose to believe it at most of the time. So, I think people with big influence had better understatement because their opinion will influence other people.

---- informant 14

The provider is trustworthy became one of the attributes for the credibility of Islamic information. It also reflected that there are many Islamic media platforms or Islamic informant promoted by interpersonal communication.

4.6.2.2 Platform is famous

The platform is a famous reference to media platform which provided the Islamic informant which was also used by the informant to judge the credibility, and informant believed that the famous platform guarantees the credibility of Islamic information. Such as informant 13 said:

But we followed these WeChat official subscription accounts which are famous, it supposed to have high credibility, these are all recommended by others.
---- informant 13

This standpoint was supported by informant 16, she emphasized that the users of this famous media platform including the people around her.

Of course, there is relative truth depends on the reputation of the platform. I think I followed those platforms basically which were followed by the people around me.
---- informant 16

The famous platform was considered as one of the attributes of the credibility of Islamic information. Famous Platforms reflect certain media platforms which brought high awareness among users, especially the users around the informants.

4.6.2.3 Provider is a famous Muslim

The provider is famous Muslim refers to the reputation of the provider which also were a source used by the informant for judging the credibility of Islamic information, if the

provider is famous Muslim, it guarantees the credibility of Islamic information. It was elaborated by informant 04:

The creator of the website will be used as a reference to judge credibility. En..... Actually, in real life, when I browse the website, It seems I will not pay much attention to this, only occasionally I see it, if I found the creator is famous, it will increase the credibility.

---- informant 04

This expression was followed up by informant 05:

I do not trust these new media platform, but the information sources. For example, there is a video about a lecture of an admired scholar on YouTube, I do not trust the credibility of YouTube, but I trust the credibility of the content of the video.

---- informant 05

This expression was also supported by informant 13, she highlighted that she has been following some internationally renowned scholars:

But I follow the internationally renowned scholars, teachers, professors, they suppose to be recognized teachers with moderate thought, more excellent teacher.

---- informant 13

This point was emphasized by informant 16, and provided detail about these international renowned scholars:

I did not follow many platforms on YouTube, only a few scholars, I did not listen much to others. There are several well-known scholars who explain in English, I mainly listen to them. Those scholars, of course, they have their own

background, where he got his knowledge, but they are doing long-term teaching work, and they are running a school in all over the world, they uploaded the lecture or provide online classes, they have a good reputation online. Probably, they are more worthy of trustfulness.

---- informant 16

The provider is a famous Muslim also considered as one of the attributes of the credibility of Islamic information. Some Muslim famous provider reflects individuals who have high awareness among users, especially the users around the informants.

4.6.2.4 Writer has a reference

The writer has reference refers to the writer who provided a reference for supporting the written content, the proper reliable reference guarantees the credibility of Islamic information. Such as informant 05 explained:

As for credibility, most of the lectures and academic discussions have a list of academic reference. if there is doubt, can find an answer in an original academic article.

---- informant 05

This viewpoint was supported by informant 07:

I start browsing the Light of Islam at least ten years ago. I remember I usually see this quoted from where, from which book, if I can buy it, I will buy this book.

---- informant 07

When a writer has referenced it was also considered as one of the attributes of the credibility of Islamic information. Reference can help the informant double check the information content.

To sum up there were different source-writer relations used by the informant for judging the credibility of the Islamic information from different perspectives. this category showed about the content, the content provider, the content provided a platform where all involved in the credibility of the Islamic information

4.6.3 Certifier is trustful

The certifier is trustful refers to the third-party source used for double checking the credibility of the content, when the informant acquired Islamic information, they will choose the third-party which they believed trustworthy to help them to double check the content, the credibility of the content depends on the judgment of the certifier. Figure 4.20 shows that there are two subgroups for certifier is trustful, first one is certifier has place familiarity, second is the certifier is an imam or senior Muslim.

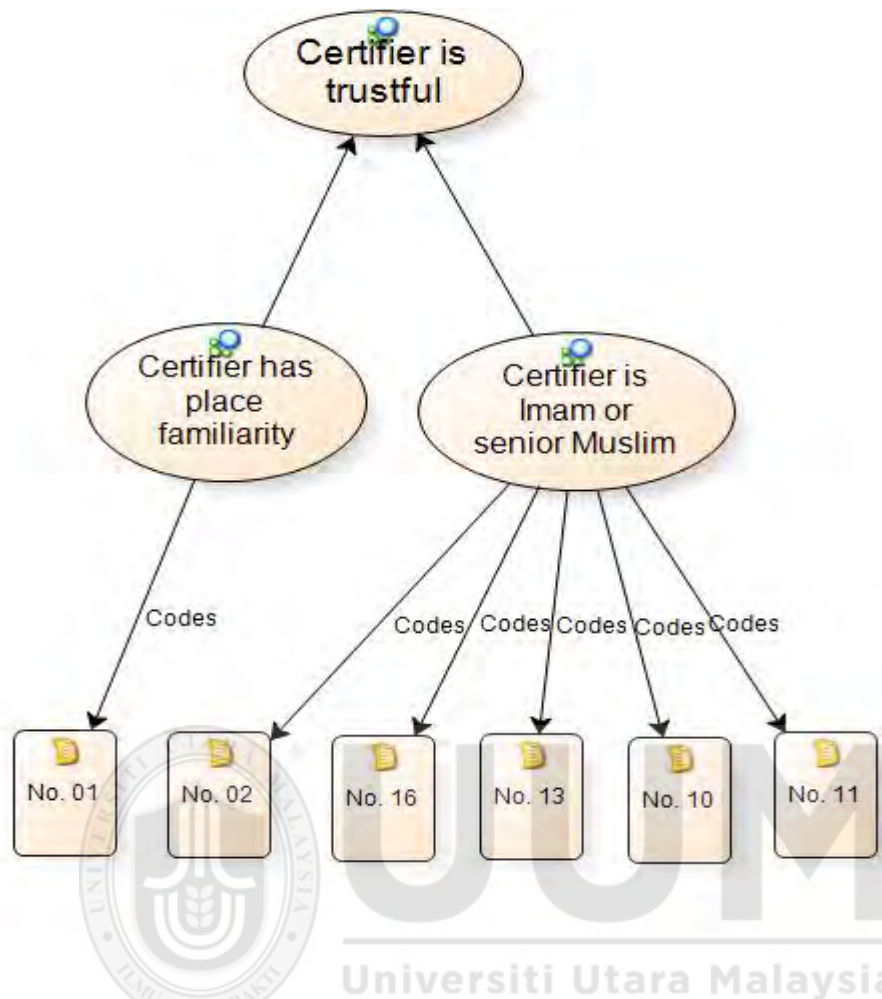


Figure 4.20. Certifier and subgroups with reference

4.6.3.1 Certifier has place familiarity

A certifier has place familiarity means someone who is familiar with a certain place, hence, the informant refer to them for checking some doubted information. It elaborated by the informant:

Afterward, I get to know from the people who live in that place. And ask them. For example. All the foreigner think Chinese people eat dog meat. Actually, we live in China. I rarely see it. But they believe all the Chinese people eat . So I am more trust to ask the local people..... I read some news, such as terrorist issue, they are Muslim nominally, then, I went to ask my friends, those Arabic, Pakistani, I ask them why this kind of thing happened. It is said Muslim can not

killing so freely Isn't it?, so why they even killing Muslim. They said they did what they want, and just use the name of Islam. They told me what is bad, what is right.

-----informant 01

The informant consulted certain doubted information from some Muslim friends, and informant believed that these Muslim friends who come from the same place in which certain issue happened, hence these Muslim friends have more knowledge on the certain issue than an informant, so the informant believed that these Muslim are trustful.

4.6.3.2 Certifier is an imam or senior Muslim

The certifier is an imam or senior Muslim mean someone who is an imam or senior Muslim, hence the informant refers to them for some doubted information, and they believed that since they are an imam or senior Muslim, they are rich in Islamic knowledge, so their judgment is trustful.

Some informant trust the Muslim friends due to the issue is related to a common behavior of Muslim:

For example, I know they pray, but I do not know how to pray, I searched video from Baidu, and learned how to pray. If I cannot understand I will ask those Muslim friends, so I felt it is reliable.

-----informant 11

I have Muslim friends, I asked them when I have questions, browse information with them, shared with them, they also shared some information to me, and I believed that the information I got from them has high credibility.

----- informant 16

Some informant more rely on imam or their Islamic or Arabic teacher, and believe these people are worthy of learning and full of Islamic knowledge:

And if there are some more advanced information, it can not judge easily, I will ask other Muslim friends, ask Master (the informant's Islamic teacher, he call the teacher "master"---- the researcher), and ask senior Muslim.

-----informant 10

If the verses of Quran are different with Quran I have, I will compare it, if it is still confusing, I will ask imam or teacher Ding (the informant's Arabic language teacher----the researcher).

----- informant 13

And this opinion was supported by informant 02 and he believed that outstanding Muslim are worthy of learning:

Of course, I feel uncertain sometimes. I am not sure about the correct of the content, or some content I don't have access to it before, I am confused. for example, some of the Hadith, I cannot interpretation or the interpretation involved in many aspects, I will consult other people, consult teachers or senior, I believe they have rich knowledge.....Definitively, those outstanding Muslim surely worthy of learning and reference to.

-----informant 02

When the informant has a question about the Islamic information which got from new media, they will seek help from the trustworthy third-party, the third-party usually were educated imam or Muslim senior with rich Islamic knowledge, and the third-party will make a judgment on the credibility of this Islamic information. Figure 4.21 represents the relationship among the informant, the Islamic information and the certifier, the relationship like a loop, the informant got the Islamic information, and forward to the certifier, and certifier judge the credibility of these Islamic information, and pass it to the informant, then the informant got the credibility of this Islamic information.

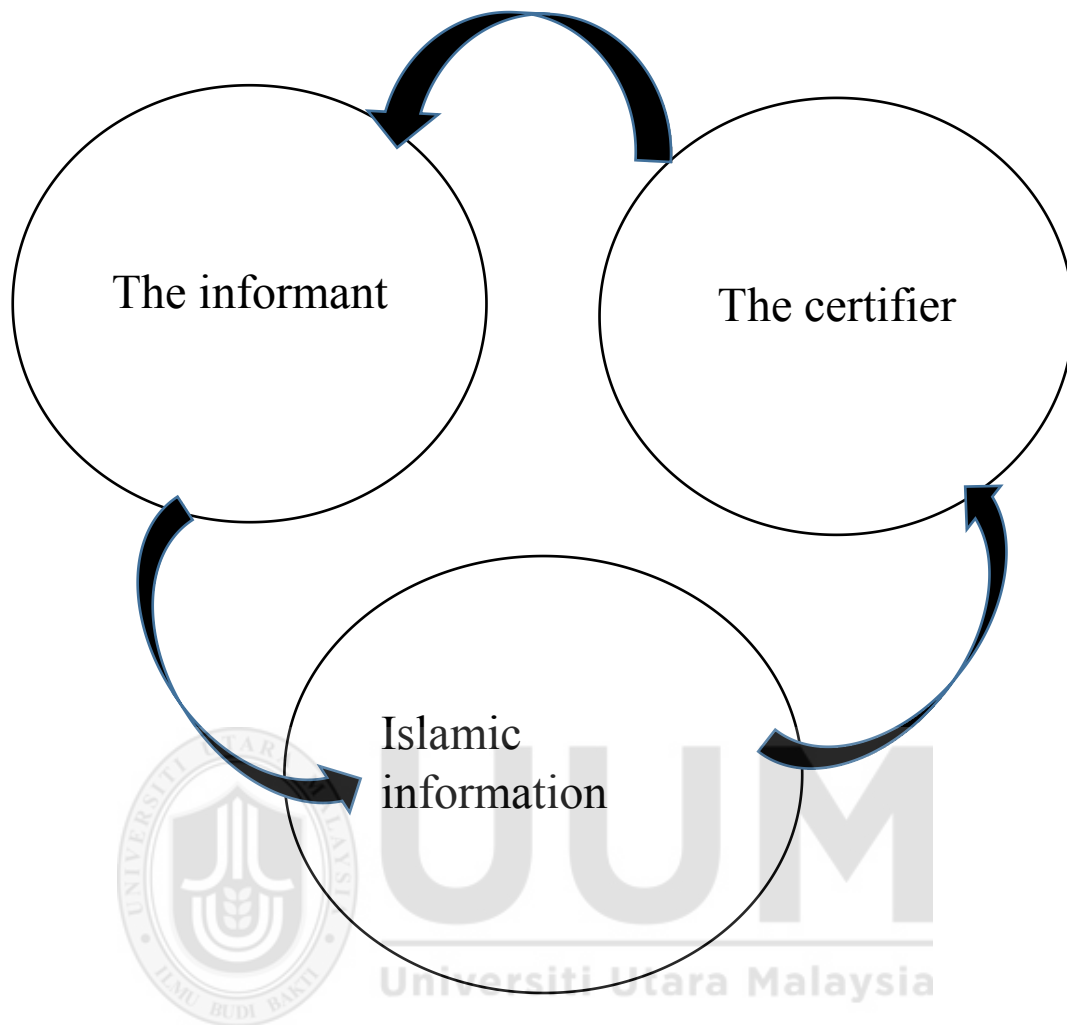


Figure 4.21. The relationship among the informant, the Islamic information and the certifier.

The credibility of the Islamic information is the backbone of the information quality, based on the data analysis, the researcher summarized credibility into three categories, these categories represent the informant's capability to judge the credibility from three different perspectives.

The first category is the authenticity of the source, including written based on Quran and written based on Hadith; in this category, the informant judged the credibility of Islamic

information from the content. The second category is the source-writer relations, included provider is trustful, the platform is famous, the provider is famous Muslim and writer has reference; in this category, the informant judges the credibility of Islamic information of the relations between the content and source. The third category is certifier has credibility, in this category, the informant got the credibility of the Islamic information from the judgment of third- party which has credibility.

4.7 Other Findings

Based on the data analysis, the researcher has also found out some interesting findings, these findings are related to Islamic information seeking platform, the credibility of the source and the Islamic information quality in new media

4.7.1 The Muslim individual was an important source of Islamic information

In the converting process and after the convert, the Muslim individual was an important source of Islamic information for the informant. It was elaborated by informant 08:

Yes, something has enhanced my faith, I connected with the students from North West of China. I have a good friend from Yili county, he is Dongxiang, I spent some time with him, and I learned Arabic letters from him. Alif, ba, ta, tha, I learn from him like this.

----informant 08

This point of view was followed up by informant 02, he explained that these Muslim individuals provided Islamic information by their word, and good behaviors as well:

“As for some Muslims around us, how to say, they give me a hand especially when I first started to know about Islam. They help me know more about Islam through their words and good behaviors.”

----informant 02

This point of view was supported by informant 04, she explained that Muslim individuals are not only a source of Islamic information but also spiritual support:

“Muslim individuals, firstly, they are one channel for me to know Islamic knowledge, and they are a lively carrier of the Islamic virtue. In addition, their care, support, and encouragement helped me got through successfully of the struggling time before being a convert and fatigue period after my convert. The Islamic knowledge which I got from them, not only have deepened my acceptance of the value of this religion but also became the spiritual support when I faced a series of difficult times after being a convert.”

----informant 04

This viewpoint was supported by informant 12, he concluded that Muslim individuals are like bridge providing a channel to access to Islam religion.

“In my convert process, I felt being a Muslim is like a bridge, it provides me a channel to access to Islam”

----informant 12

Muslim individual around informants is one of the Islamic information sources. They provide Islamic information by words and behaviors as well, as one of the informants concluded that Muslim individuals are like a bridge leading to Islam religion.

4.7.2 The published book still is an important source of fundamental Islamic information.

There are many informants who got fundamental Islamic information from the book, such as informant 03 said:

I bought the Chinese version of the Quran and when I was reading, same with the Shahada I heard, I had a strong understanding of some sentences in the Quran.

---- informant 03

This point of view was followed by informant 06:

I got one Quran from old books collecting station in school. I did not understand the Quran, and also did not finish reading, it sounds like prose and poetry.

----informant 06

Also, this point of view was supported by informant 02:

I first started to know Islam by book, it was in 2010, at that time, when I read more books.

----informant 02

this point of view was supported by informant 12 as well, and he even listed some book names:

“I think my Islamic knowledge was mainly acquired by reading printed books. The Chinese version of Quran, Hadith, all kinds of books about Sharia Law, classical Islamic books: Sheng Xue Fu Su Jing Yi, Guang Hui De She Xian, and so on.”

---- informant 12

Fundamental Islamic information is mainly about what Islamic religion, explanation of the basic principle of Islam. These published books include publishing the Quran and Hadith in Arabic and Chinese, including some classical books from famous Muslim scholars.

4.7.3 Published Islamic books were available and have high credibility

The published books are still the important fundamental Islamic information source, the main reason is that published books are often available, it was elaborated by informant 02:

Of course, I first started to know Islam by book, it was in 2010, at that time, I read more books. And at that time there are not many WeChat official account.

----informant 02

This point of view was followed by informant 08:

"I read many books because it was in 2001 and 2002, the internet is not very popular, the most probably in demand was book, magazine, and some publications.

---- informant 08

This point of view was supported by informant 09, she emphasized that, due to the political reason, at a certain time, books were almost became the only platform for Islamic information.

“Currently, there are limited channels, some of the WeChat official subscription accounts were closed due to the 19th National Congress of the Communist Party of China, consequently, I only can read the book so far. The books from the Islambook.net, not only we have to read Quran and Hadith but we also need to read more books on the historical background of religion, books from some good scholars includes scholars from Turkey”

---- informant 09

This point of view was supported by informant 07, he highlighted the credibility of books:

I have dozens of WeChat official subscription accounts which are related to Islam, I think, in my personal opinion, the materials online are not reliable, you still need to read book because everyone can speak, everyone can write on the internet. Now even quoted out of context, maybe 80% is the original author's thought, but someone picks out one or two sentences, and the meaning is completely turned, completely turned, and it became confusing. But the material related to Islam supposed to be precise, it is like my medical books, it needs to be precise. It is very dangerous if the book with piracy and misprinted. The same to the religion.

---- informant 07

Published books are still an important source of fundamental Islamic information, the main reason is that published books are easy to find and with high credibility. Even as informant said the Islamic books are very limited but still it is an available source with high credibility of Islamic information, especially at a certain time.

4.7.4 The informant call for the higher quality Islamic information in social media

Many informants are talking about the significance of the new media for Islamic information transmission. Such as informant 01 said:

So what I mean that if you what to know (Islam), from Muslim beside you, in China, it is relatively difficult. The easiest way is through new media, through social media.

---informant 01

This expression was followed up by informant 12

I believe that the new media has an unparalleled advantage in the route of transmission, way of communication and function of communication. It can directly transmit information to the audience through the internet, and also can forward by friend circles continuously. So, new media has irreplaceable historical effects in the spread of Islamic knowledge. As for new Muslim, they are in the Muslim community, and new media are also applicable to them.

---- informant 12

The expression was supported by informant 14, she emphasized the alternative new media platform are in need because many media platforms were blocked.

However, there are many official public accounts were banned, Islamic websites were blocked. Because religious contents are not allowed in the website, and the learning class in the mosque are also not allowed. Although, I do not have time to attend the class just like when I am not married and no child. But still, want to study with my child when she grows up. So now new channels are also urgently needed, like access blocked sites or something else, I do not know currently.

---- informant 14

This expression was also supported by informant 10, she was worried about the limited Islamic information and complained of questionable content:

"I just felt that, as a Muslim, there is a really small amount of information that can be found to read on the internet. Now I have a kid, it is really difficult to find some kind of enlightened reading materials for kids which are related to our religion, or fit our religious doctrine."

---- informant 10

This point was also supported by informant 14, she complained about the extreme information and the no advantage in conflict online:

In addition, the point of view on the internet is quite diverse, personally, I think, the point on the internet is more “extreme” than in a mosque. Anyone can make a statement. I also found some bad phenomenon, such as Ahong from different school criticized each other, it hurts me. Muslim supposed to distinguish friends and enemy, supposed to know a major contradiction.

---- informant 14

This point was supported by informant 16. she also complained about the false information online:

When I was in England, I often browsed some religious website by search. Because at the early stage, I do not know there are many schools in the Muslim community, diverse knowledge, also there are many people with malicious intent provided malicious information. I do not know. I just search, search in blind. Now I know I need to be careful when I browse websites because many information is necessarily true. That is why I rarely access to information on many religious or other kinds of website, I just go back to books, the Quran and Hadith. Because there is too much false information, I am not without reason, but I do not have the knowledge to judge if it is true or not. So I just try to avoid.

---- informant 16.

Considering the society's situation, alternative media platform suggested by informant 07 as a way to deal with this political challenges, he suggested that currently, the most widely used social media in China would be the better platform:

About seeking Islamic knowledge through new media, what I want to say is that we urgently need an authoritative channel for the spread of Islamic knowledge. It can make us know, it is a platform providing the right and moderate knowledge, and it is not radical. WeChat is the best option. If it was ten years ago, WeChat does not exist yet, I will say QQ, it should be widely used. Currently, the widely used is WeChat. If you say website now, no one browses the website now. There are many people who use WeChat, too many.” “I just hope there is an authoritative WeChat platform, it can provide right and moderate knowledge.

----informant 07

This idea was supported by informant 14, she believed that live-broadcasting platform also can be a useful platform.

I have an idea: now some new media probably occupied most of our time, every day we hold our cellphone, some people also worried about their children who are addicted to smartphones. But some people use a cell phone for study, some people use a cellphone to commit a crime. For example, the live-broadcasting platform, previously I always think it is an alternative way for prostitution until I found there is someone is providing lectures in the live-broadcasting platform.

----informant 14

Informants faced many challenges such as limited media channels and vulnerable media environment. The Islamic media were strongly influenced by the political reason, the media platform were very easy to be blocked and fortunately survived media platforms were under heavy pressure due to the media censorship.

4.8 Conclusion of the research findings

The research findings based on data analysis which was collected by an in-depth interview. Firstly, these days, the most widely used media platform was WeChat and

followed by website, QQ, Facebook, YouTube, online movie or TV drama, online radio, search engine Baidu and Apps. Secondly, the influential factors for media utilization were categorized into four perspectives: facilitating conditions, effort expectancy, social influence and performance expectancy. Thirdly, the Islamic information which was acquired by informants from new media divided into three groups: Islamic religious knowledge, information about Muslim society and information related to convert Muslim group. Fourthly, the credibility of the Islamic information was judged by the informant from the content, the source-writer relations and the third-party. Fifthly, there are several other interesting findings, such as published book and Muslim individuals still are important resources of the Islamic information, and used media for creating a sense of belonging, and they also call for the high quality of the new media content.

4.9 Summary of this chapter

This chapter presented the research findings which followed the sequence of the research objective. The researcher identified the media platform which used by informants for Islamic information seeking, and influential factors of media utilization were also listed out, the scope of Islamic information are explored, the researcher also analysis the credibility of the Islamic information source. In addition, unexpected other findings also reported in this chapter.

CHAPTER FIVE

DISCUSSION AND CONCLUSION

5.1 Introduction

The last chapter aims at summarizing and discussing the findings of the study that focused on the new media utilization and the influential factors of media utilization, the scope of Islamic information and the credibility of the source. Based on the findings, this chapter discusses the research question and research objective, it continues with a discussion on the implications by highlighting on the theoretical, methodological, and practical implication which related to the study's findings, the chapter outlines the limitations of the study and some suggestions and directions for future research.

There are two main themes which will be discussed in this chapter, the first one is the utilization of new media and the second one is the credibility of the source. The former will be covered by research objective one two and three, the later will be covered by research objective four.

5.2 Research findings summary

This research used a qualitative approach tried to deeply understand how the convert Chinese Muslim used the new media acquired Islamic information, see figure 5.1. The researcher firstly identified the media type they used, secondly explored the factors which influence their media preference, thirdly explored the content they accessed and fourthly analysis the credibility of the content source.

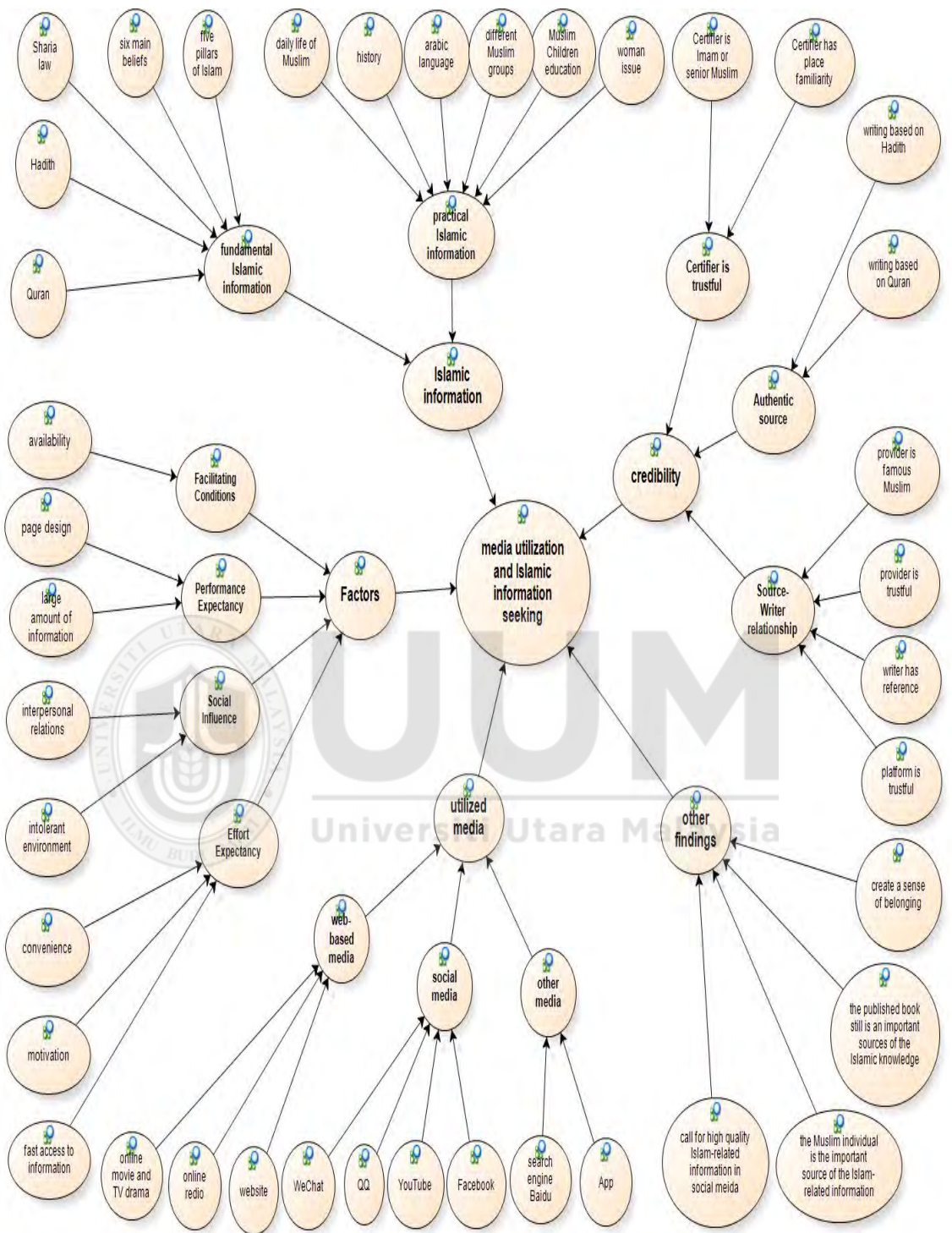


Figure 5.1. summarized the research findings of new media utilization and Islamic information seeking.

The research findings show that, among all the media type, social media was widely used by informants and the China-based social media WeChat list was the most frequent mention media platform which utilized by informants. The China-based social media Wechat and QQ are more used by informant than Facebook and YouTube. Website, online radio, online TV or movie, search engine and apps also used by the informant for their Islamic information seeking

There are many factors influenced the media utilization of informants, the researcher categorized into four themes: performance expectancy, effort expectancy, social influence, facilitating conditions. performance expectancy included a large amount of information and page design, effort expectancy included fast access to information, motivation and convenience, social influence included interpersonal relations and intolerant environment, facilitating conditions included availability.

The content refers to the Islamic information acquired by informant through new media, the researcher categorized the content into two groups: fundamental Islamic information and practical Islamic information, the former included Quran, Hadith, Sharia law, five pillars of Islam, six main beliefs; the latter included daily life of Muslim, Arabic language, history, different Muslim groups, women issue and Muslim children's education.

Credibility explored how the informant judged the credibility of the source, the researcher categorized into three groups, the first group authentic source means the written based on Quran and Hadith, the informant judged by content; the second group

is source-writer relationship, it means informant judged the credibility based on the source-writer relationship; the third group is certifier has credibility, it explored that when the informant has a question about the information their acquired they will ask some imam, Muslim seniors or Muslim teacher they trust.

The researcher also reported some unexpected research findings. The researcher found out that the Muslim individual was an important source of Islamic information for the informant. For other informants, the published books are still important sources of the fundamental Islamic information with high credibility and easy availability. The informant also complained about the false information and the meaningless of the argument online, in addition, informant call for higher quality Islamic information in new media platform, and informant also suggested to use WeChat which is the most widely used social media in China.

5.3 Discussion on research findings

Within the information seeking research area, this research explored the information seeking behaviour of the convert Chinese Muslim group in China which is hardly captured enough research. Not only that, but information seeking research is also not fully carried on in China. Mainly researches still focused on information seeking through traditional way, like information seeking through education (Allès, 2006, Ding & Yu, 2001; Ha, 2013; Wen & Gao, 2014). As for Islamic information seeking became extremely difficult and endangered (Armijo, 2008; Israeli, 2012; Kolodner, 1994; Li, 2017; Wan & Li, 2005; Xiong, 2014) due to the political reason and media censorship.

However Chinese Muslim still can seek Islamic religious information through their original Muslim family, some Koranic Institutes which supported and controlled by the Chinese government and some regional based private Arabic or Sino-Arabic schools (Armijo, 2008; Allès, 2003; Moonen, 2015; Wan & Li, 2005). As for convert Chinese Muslim, they hardly can seek Islamic information from their original family. In this research, most of the informant has got high education but not Islamic education, hence when they seeking Islamic information they have to turn to a new media platform.

5.3.1 The utilization of new media channels for Islamic information seeking

5.3.1.1 The Media channels utilization.

This research found out that the utilization of media channels are main ways for Islamic information seeking of the convert Chinese Muslim. Information and communication technology (ICT) widely supported informants for their Islamic information seeking, as convert Muslim, informants have quite a different convert experience, and had never got Islamic education, consequently, they did not seek Islamic information from formal education, but from informal channels through utilization of diverse media before and after being a convert.

The media utilization continuously supported the informants for Islamic information seeking since they encounter the Islam religion and the Islamic information seeking is a never-ending process. This was supported by Haddad and Draxler (2002), they believed that In the 21st Century, the information and communication technology (ICT) development contributed the education not only the formal education but also lifelong

informal education (Patel & Patel, 2017; Swigger, 2013; Wagner, Day, James, Kozma, Miller & Unwin, 2005), the information and communication technology provided more chance for people who has no chance to present themselves or seeking information from proper education (Brouwer, 2006; Chen, 2017; Dahya, 2016; McKenna & Bargh, 1998).

This research found out that web-based media also utilized by informants for their Islamic information seeking, it is supported by Redecker, Ala-Mutka and Punie (2010), they found that in Europe 31 per cent of the population already use the Internet for seeking information with the purpose of learning. However, based on this research findings, website was no longer a kind of active media for informants for their Islamic information seeking, on the other hand, most of the websites which used by informants for their Islamic information seeking were blocked due to the political reasons; nevertheless, the China-based social media developed shifted the website users to social media users.

However, the utilization of Facebook and YouTube are highly limited, only some of the informants can access blocked Facebook and YouTube for Islamic information seeking. This is different with previous literature that Facebook and YouTube are the main media channels utilized for information seeking (Cuesta, et. al., 2016, Dinh, 2018; Forgasz, Tan, Leder & McLeod, 2018; Kabooha & Elyas, 2018; Moghavvemi, et. al., 2018; Shearer & Gottfried, 2017; Voivonta & Avraamidou, 2018). This difference reflected the different context, the previous research is more focused on democratic countries, but China is communist country, and the central government strictly controlled the media, many foreign media were blocked in China including Facebook and YouTube.

The utilization of social media channels for Islamic information seeking of informants are confined to two China-based social media channels: WeChat and QQ, due to the media control (Luo, 2015; Xu, 2014), in addition, these new social media channels are also under the strict control and censorship of new regulation (Xinhua, 2017). These two China-based social media platform WeChat and QQ also reflect the context of this research.

To sum up the diverse media platforms which utilized by informant are different, on the one hand, the web-based media were not popular any longer, the first reason for this is the new media revolution provided more and more new media platforms, the second reason is the widely used Chinese Muslim websites were blocked, such as Chinese Muslim website (www.2Muslim.com). On the other hand, social media platforms became the widely used new media platforms currently, within the diverse social media platform, two China-based social media platforms WeChat and QQ are more used than western- based Facebook and YouTube due to the media block by the Chinese government, in further, WeChat as the most advanced social media platform is more used than QQ by informant. It is clear that informant willing to choose some widely used new media platform in China as their Islamic information seeking platform.

5.3.1.2 Influential factors of media utilization

There are seven influential factors of media utilization for Islamic information seeking of informant: availability, motivation, interpersonal relations, convenience, a large amount of information, intolerant environment, fast access to information, page design.

These factors are categorized into four themes: performance expectancy effort expectancy, social influence, facilitating conditions.

Availability was categorized into facilitation conditions. Availability was not a frequent mentioned influential factor information seeking within the research carried on in democratic society. China is an authoritarian communist country, Chinese government highly controls the media, Not only the “foreign” media or websites were banned in China, such as Google and abundant foreign websites but even a lot of Chinese Media were banned as well, such as Chinese Muslim website (www.2Muslim.com), Green China (www.xaIslam.com) and many other websites, these websites were set up by Chinese Muslim and provided Islamic information for Chinese Muslim community.

Furthermore, Qingzhen Shuju (www.Islambook.net), an online book store which was set up by a Chinese Muslim and mainly selling the books related to Islam was also blocked. These websites which mentioned above were all used by informants for their Islamic information seeking in these websites function time.

Availability also became an influential factor of informants for their Islamic information seeking through social media utilization. Facebook and YouTube as overwhelming used social media by the people from all over the world (Cayari, 2017; Forgasz, et al., 2018; Prescott, et. Al., 2015; Rosenthal, 2017; Shearer & Gottfried, 2017; Voivonta & Avraamidou, 2018), were all banned in China. However, even WeChat, the overwhelming used social media by Chinese people also faced the same destiny. Due to the 19th National Congress of the Communist Party of China, a great many of WeChat

official subscription accounts were blocked during the interview section (Ibrahim, 2017). These WeChat official subscription accounts were set up by Muslim and provided plenty of Islamic information for informants. In addition, some informants even tried to access blocked Facebook and YouTube for Islamic information seeking.

Motivation, convenience and fast access to information are categorized into effort expectancy. These factors will help informant use lesser effort to access to Islamic information they want. The motivation was another influential factor as supported by McLoughlin and Lee (2010), they believed that the learner's informed educational decisions are one of the main factors influence knowledge seeking through new media. Dabbagh and Kitsantas (2011) also believed that the learner's motivation positively affects the information seeking through new media. In this research, informants have strong motivation to know what is Islam, consequently, informants acquired Islamic information to fulfil their need. They did not only seek fundamental Islamic information such as how to understand the verses of Quran, what Hadith written about, but also acquired practical Islamic information, such as how other Muslim living their "Islamic life" .

Convenience was one of the influential factors of informants for their Islamic information seeking, it was supported by Selwyn (2007), Liu (2010), Gikas and Grant (2013), they believe that new media form can be used for seeking information at any time and anywhere, and easily communicated between teacher and learner and among learners. In this research, convenience was one of the important factors for the utilization of new media, especially for the utilization of social media. WeChat is widely

used social media of informants, not only because it is a convenient app in mobile phone which can access to Islamic information at any time anywhere, but also it is a convenient app for their daily life, given WeChat incorporates many different functions and programs, these functions and programs can easily use for online booking, online shopping and online payment. Wechat became heavily relied on social media, consequently, they tried to access to Islamic information from Wechat, the first time.

Fast access to information was one of the influential factors of informants for their Islamic information seeking, it was supported by McLoughlin and Lee (2010), Redecker, Ala-Mutka and Punie (2010) that new media provided the fast and efficient channels to seeking a great diversity of information. informants also value of the fast access to information as one of the factors of their media utilization.

Interpersonal relations and intolerant environment were categorized into social influence. In this research interpersonal relations was a pull factor for informant use diverse new media platforms. Informant uses certain new media platform which recommended by their Muslim friends. The intolerant environment of certain new media platforms was a push factor for informant use diverse new media platforms. Informant stops access to certain media platform because of the intolerant environment of these new media platforms.

Interpersonal relations was one of the influential factors of informants for their Islamic information seeking as well. This finding was not supported by previous literature. Churchill (2009), Dabbagh and Kitsantas (2011) emphasized that in the new media

involved education the teacher “guides” the student to use new media for their teaching purpose, however in this study, it was not Muslim “guide” informants to use the new media, it just provided the source. It can be explained that convert Chinese Muslims are a special group in China. There is a large group of Chinese Muslim who are scattered all over China, and convert Chinese Muslim is even a small group who are quite scattered. In their daily lives, the convert Chinese Muslim has extremely limited chance to access to Muslim community or Muslim media before becoming a convert, during their convert process and after their convert, they got to know some Muslims, and these Muslims recommended many Islamic information resources, such as websites, Wechat official subscription account, even some of them was pulled into some WeChat groups in which many Islamic speeches were provided by Imam. In this Context, interpersonal relations became an influential factor of informants for their Islamic information seeking.

The intolerant environment was one of the influential factors of informants for their Islamic information seeking, this is a factor that drove the users away from certain media, it was supported by McLoughlin and Lee (2010), they believed that learning environment is one of the main factors that influence knowledge seeking through new media. In addition, Gikas and Grant (2013) also hold that unfriendly attitude in learning surrounding also influences information seeking through new media. This study provided more details, during their Islamic information seeking process, the intolerant environment in certain media made informants felt unhappy and boredom, eventually, they will shift to other media platform.

A large amount of information and page design were categorized into performance expectancy. A large amount of information and good page design were considered good performance which can attract informant continued to use certain new media platform.

A large amount of information was one of the influential factors of informants for their Islamic information seeking, this finding was not supported by previous literature. Convert Chinese Muslim is small groups compare to the large population in China (Emsworth, 2016; Gladney, 2003), it is difficult for the convert Chinese Muslim seek Islamic information from formal education because the Chinese government is separated religion from education system (Allès, 2003; Ma, 2012), it is also difficult for them to seek Islamic information from public media due to media censorship (Luo, 2015; Xinhua, 2017; Xu, 2014). Only media which was set up by Chinese Muslim and used by Chinese Muslim provided a large amount of Islamic information, consequently, compared with public or mainstream media, this kind of minority media with a large amount of Islamic information welcomed by informants.

The page design was one of the influential factors of informants for their Islamic information seeking but was not supported by any previous research. In this study, informants of Islamic information from websites or many WeChat official subscription accounts, the bad navigation of website could not let them find target information source, and the design of the page which provide the information also was a concern by the informant.

To sum up, facilitating condition was prominent in the Islamic information seeking behaviour of convert Chinese Muslim due to the political and social environment. Performance expectancy, effort expectancy and social influence also influenced the informant utilized media platform for their Islamic information seeking.

5.3.1.3 The scope of the Islamic information

In this research, informants acquired Islamic information from new media are diverse, the researcher categorized into two categories: fundamental Islamic information and practical Islamic information. These two categories represented informants acquired Islamic information from two different perspectives.

The fundamental Islamic information is about the Quran, Hadith, Sharia law, five pillars of Islam and six main beliefs of Islam. These content, basically explained what is Islam and what is the Classic Book written about Islam. This is agreed by Bunt (2003) and Coulson (2004), Quran and Hadith are the main contents for Islamic education. This fundamental Islamic information such as the content of Quran and Hadith, no matter from which media platform it was provided with the Arabic version is the same, and different language translations also can find from diverse new media. The explanation of five pillars of Islam and six main believes of Islam are the same no matter from which the informants acquired the media platform.

The practical Islamic information is about the daily life of Muslim, the Arabic language, history, different Muslim groups, Muslim children education and women issue such as how to wear a scarf. This content has basically explained how the Muslim in all over the

world perform the Islamic work, how Muslim lives their Muslim lives according to Islamic teachings, how they interpreted Islam in their context and so on and so forth. It is supported by Wan, Laila, Shafie (2006) and Wheeler, (2014) there are great deals of content related to Islam which have been uploaded in many new media forms, produced, organized, managed and shared by the user themselves (McLoughlin & Lee, 2010; Dabbagh & Kitsantas, 2011). This kind of practical Islamic information is quite diverse because it was based on the interpretation of Islam from different Muslim groups and even involved the indigenous culture.

Informants acquired Islamic information not only from traditional classical books but also from Muslim all over the world. They take the practical Islamic information as one part of Islam, it is supported by Bruinessen's (2010) opinion that Islam is a living tradition and interaction between present and past (Kresse, 2009). Their mind map of Islamic information included fundamental Islamic information and practical Islamic information.

For convert Chinese Muslim, Islamic information seeking is very important to make sure they can be a good Muslim. Firstly, the fundamental Islamic information can help them to clearly understand what Islam is, this fundamental Islamic information can help them understand how to perform the duty of Muslim. Secondly, the practical Islamic information explored the rich and varied Muslim lives all over the world, these practicals Islamic information can help them understand the Muslim community.

5.3.2 Credibility of the Islamic information

This research applied the Internet Islamic Information Credibility scale which developed by Ishak, Omar, Bolong, Hassan and Ghani (2011). This credibility scale is developed by quantitative research method, however, due to the sensitive research topic and the target population are unknown, this research applied the qualitative research method, to deeply understand the variables in the internet Islamic information credibility scale. The three themes developed in this research are based on the variables in the internet Islamic information credibility scale. These three themes indicated that informants judge the credibility of the source from three perspectives: firstly, an authentic source which means written texts are based on Quran and Hadith; secondly, source writer relations which included provider has credibility, the provider is a famous Muslim, the writer has reference and platform are famous, and thirdly certifier has credibility.

The first group Authentic source represented that informants believed the content when the written texts are based on the Quran and Hadith, it was supported by Ishak, et al., (2011). The Islamic information does not matter from the internet or mobile social media when the written texts are based on the Quran and Hadith, it was believed with credibility. Quran and Hadith are the main Islamic information source, to a certain degree, guarantee the credibility of the source.

The second group source writer relations which included Provider is trustful, Provider is famous Muslim, Writer has reference and Platform is trustful; among these four items, the writer has reference and provider is a famous Muslim were supported by Ishak, et al., (2011). The platform is trustful and the provider is trustworthy were not supported by

any previous research. However, in this research, informants believed that the content has credibility based on the platform who is famous or the provider has credibility.

However, there are three variables which developed by Ishak, et al., (2011) were not found in this research. According to the Internet's Islamic Information Credibility scale which developed by Ishak, et al., (2011) the first variable is visual appeal, included Provide Al-Quran verses translation and Provide Al-Quran Verses, in this research, informants acquired Islamic information about Quran most of the time in understanding the verses of Quran, so from the visual appeal provided Al-Quran verses or translation they did not put into consideration. The second variable is writer's reliance, including the writers, shows the responsibility in writing, the writer has the integrity to write, the writer is well-versed in Islamic issues even though he/she has no formal Islamic Education. The third variable is the writer's integrity, including the writer, has credibility in Islamic matters, the writer has experience in handling Islamic issues. The latter two variables are related to the writer. However, in the Chinese context, the media content, even the content in the social media were under strict censorship (Xinhua, 2017), consequently, most of the writers use screen name or do not provide the name of the writer, eventually as a reader, informants cannot judge the credibility from this perspective.

There is an unexpected finding of the credibility in this research: Certifier is trustful. The researcher found out that informants used the third party to help them judge their credibility. Informants acquired some Islamic information from new media, but has a question with the credibility, they will seek help from imams or senior Muslim or some

Muslim who has place familiarity, these Muslims judge the credibility and give their answer to informants, and informants would accept it because they trust the third party. The third party certified the credibility.

The credibility of Islamic information acquired by informant's utilization of new media provides more knowledge on source credibility theory. Source credibility theory is an established theory that explains the information believability is heavily affected by the perceived credibility of the source (Embacher, McGloin & Richards, 2017; Hovland, & Weiss, 1951; Schmidt, Ranney, Pepper & Goldstein, 2016). Ishak, et al. (2011) based on their empirical study produced the Internet's Islamic Information Credibility Scale, provided new evidence for the source credibility theory and this research finding provide more knowledge on the Internet's Islamic Information Credibility Scale.

According to the Internet's Islamic Information Credibility Scale, there are five variables: authentic source, visual appeal, writer's reliance, source-writer relationship and writer's integrity. However, based on the research finding of this study, there are three variables which are not applicable: visual appeal, writer's reliance and writer's integrity. The research findings support the two attributes of authentic source and provide two more attributes for source- writer relationship. In addition, this research added one more variable for this Internet's Islamic Information Credibility Scale, this variable is the third party and the attributes of this variable are that the certifier is trustful.

Source credibility theory has several dimensions such as trustworthiness, expertise and dynamism (Lowry, Wilson & Haig, 2014; Page & Duffy, 2016), these dimensions have

evaluated the credibility of source from the source itself. However, the research finding of this study surprisingly found that the user evaluated the credibility which is not only from the source itself but also from the third party. Informant seeks suggestion from other Muslim who they believe trustworthy, and take the judgment of the others to evaluate the credibility of the source.

The motivation of information for Islamic information triggering the informant access to diverse media, especially the social media for Islamic information seeking. Informants use the most popular social media platform such as WeChat and QQ in China, informant even tried to access blocked social media, such as the most popular social media platform, Facebook and YouTube. Informants use diverse media platform for their Islamic information needs. The diverse media platform provided a large amount of Islamic information to satisfy the Islamic information needed by the informant.

5.4 Research contribution

5.4.1 Implication contribution

The research finding is about the utilization of media in which can support Chinese Muslim individuals for their Islamic information seeking, the Chinese Muslim educational institutions or any other Islamic organization who devoted to spread Islamic information to diverse audience who focuses on the social media, especially WeChat official subscription accounts, because WeChat was the most widely used social media by informants for their Islamic information seeking, WeChat official subscription can

easily be accessed through registration by any Muslim individuals or organizations for spread Islamic information.

The research finding of the influential factors of the utilization of media can also help the Islamic media platform owner promoting itself, the media platform can attract more audience if it can provide a large amount of information, fast access to information, promote the more tolerant environment, and better page design. Also considering the political reason provided a more alternative media platform for spread Islamic information.

The research finding of the Islamic information content indicates the Islamic media platform does not only can provide fundamental Islamic information, but also provide practical Islamic information. This kind of practical Islamic information and explain the fundamental Islamic information through more lively perspective.

5.4.2 Theoretical contribution

5.4.2.1 Information seeking theory

Information seeking originated from the classic uses-and-gratifications literature which emphasized a dichotomy between active and passive seeking based on effort and intensity (Yang, Aloe, & Feeley, 2014). Wilson's (1981) model presented that information seeking behaviour was initiated by an individual's physiological, cognitive or affective needs, these needs are interrelated and rooted in personal factors, role

demands or environmental context. This research provided evidence for information seeking theory in the Chinese context.

Furthermore, this research found out the credibility of the source was a mediated factor for informant access to Islamic information. Based on the research findings, the researcher presented the relationship among convert Muslim, media and Islamic information in figure 5.2. The convert Muslim was seeking Islamic information from media, and there are many factors influence the media utilization, the convert Muslim evaluated Islamic information and accepted it. Convert Muslim evaluated the credibility of Islamic information from the content, source -writer relations and the certifier.

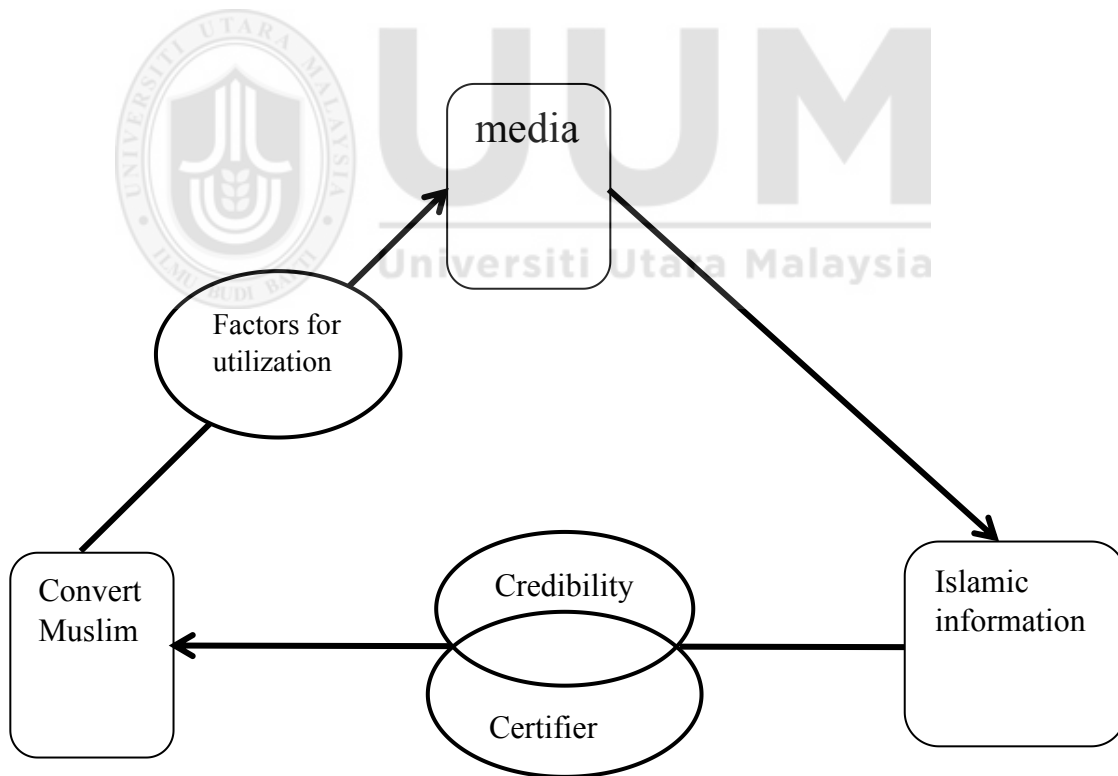


Figure 5.2. The relationship among convert Muslim, media and Islamic information.

5.4.2.2 Source credibility theory

This research provides evidence for source credibility theory especially the Internet's Islamic information credibility scales. This research adds two more attributes to source-writer relationship variable, and add one more variable to the credibility scales, this variable is the third party, and the attribute of the third party variable is that the certifier is trustful. The available literature about the source credibility evaluated the credibility of the source from the source itself, but this research found that source credibility also evaluated from the third party. For Islamic information credibility evaluation, imam or senior Muslim who trust by convert Muslim or some Muslim acquaintance who has place familiarity are all can help the convert Muslim to evaluate the credibility of the Islamic information source.

5.4.2.3 UTAUT theory

This research provided evidence for UTAUT theory from the utilization of media of convert Chinese Muslim for Islamic information seeking in the Chinese context, and social condition became the premiere dimension than any other dimensions.

The diverse media utilization and influential factors for media utilization of informant provide evidence for the unified theory of acceptance and use of technology (UTAUT). The UTAUT model includes three direct determinants of intention to use, named performance expectancy, effort expectancy, social influence, and two direct determinants of utilization behaviour, named behavioural intention and facilitation

conditions. The UTAUT theory is widely applied to research on the utilization of new technology.

According to UTAUT theory, facilitation conditions have a significant influence on utilization behaviour, this research finding also supports UTAUT theory from this point. This research found that availability is the most influential factors of informants' utilization of media. Due to political reason, only limited media platforms are available in China, the most widely used media platforms are developed by a Chinese company and being overwhelming used by Chinese people. This research provides evidence to UTAUT theory from the Islamic information seeking through the utilization of new media of convert Chinese Muslim in the Chinese context.

Furthermore, along with facilitation condition, the behavioural intention was another directly influential factor, this research found that motivation of the convert Muslim is attribution of behavioural intention, the motivation of convert Muslim directly influential factor of media utilization for Information seeking.

According to UTAUT theory, performance expectancy is one of the direct determinants of the user's behavioural intention. In this research, the researcher found out that in this research there are four items indicated that the media performance: a large amount of informant and page design. These two factors from the different perspective indicate the media performance and consequently, influence the media utilization of informant for Islamic information seeking.

According to UTAUT theory, effort expectancy refers to the degree of ease associated with the use of the system (Venkatesh et al., 2003). In this research, the researcher found that fast access to information and convenience were considered as the influential factor indicated the effort expectancy of the utilization of media. The convenience factors drive more utilization of new media.

According to UTAUT theory, social influence refers to the degree to which an individual perceives as important others believe he or she should use the new system (Venkatesh, et al., 2003). In this research, the researcher found out that interpersonal relations and intolerance environment were influential factors of media utilization, the first factor is a pull factor for media utilization, and the other one is the push factor for media utilization. These factors indicated the social influence on the utilization of new media.

However, this research found that the credibility of the source also influences media utilization. The credibility of the source became a mediated factor for performance expectancy and social influence in the UTAUT model, see figure 5.3. The credibility of Islamic information was evaluated by an informant from content and source-writer relationship, hence it related performance expectancy. The credibility of Islamic information was also evaluated by an informant from the third party, such as imams, senior Muslim or other Muslim acquaintance who has place familiarity, hence, it related to social influence. Consequently, the credibility of the source became a mediated factor in the UTAUT model.

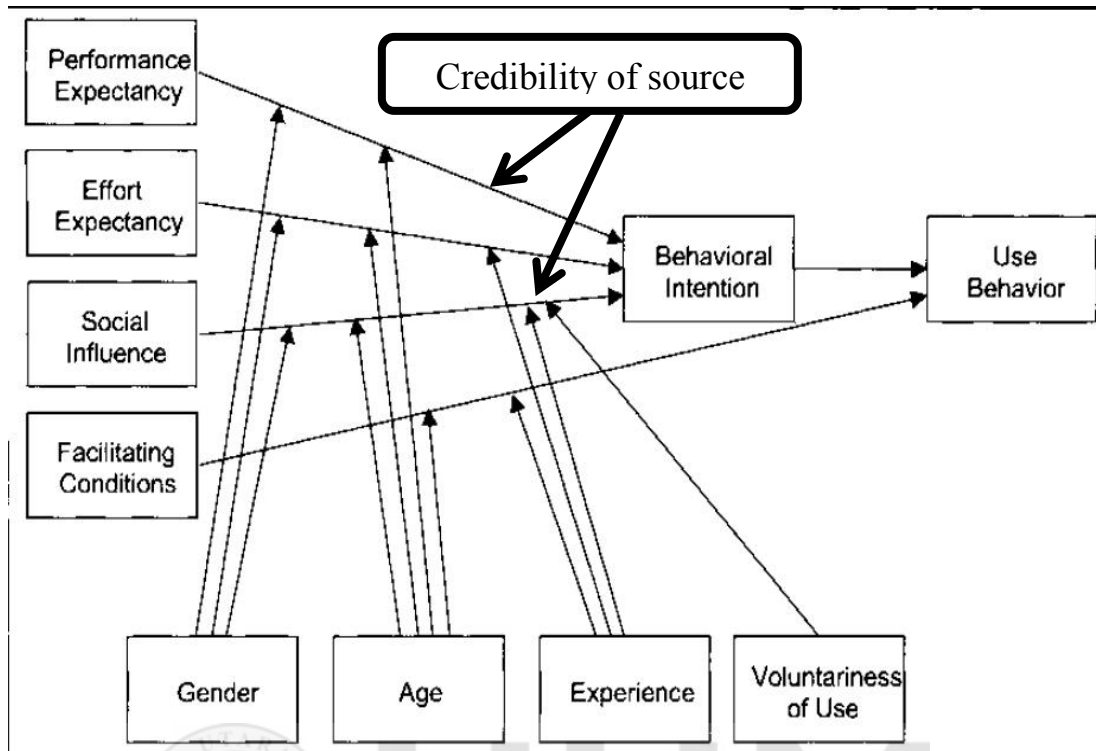


Figure 5.3. The credibility of a source in the UTAUT model.

5.4.2.4 Use and gratification theory

The research provides evidence for the use and gratification theory. The convert Chinese Muslim access to diverse media platform to satisfy the Islamic information need. This Islamic information need is strong motivation drives the convert Chinese Muslim to access to diverse media, even some of them tried to access to blocked media for more Islamic information. In Chinese society, the Chinese Muslim media platform suffered from the media control of the Chinese government. The convert Chinese Muslim sometimes have to shift from one media platform to another to satisfy the Islamic information need.

The satisfaction of the media utilization for the information need, not only influenced by the facilitating condition, performance expectancy, effort expectancy and social influence but also influenced by the credibility of the Islamic information source.

5.5 Limitation, suggestions and directions for future research

There are some unavoidable limitations of this research, first of all, this research applied qualitative research which can help researcher to deeply understand the new media and the Islamic information seeking of informants, however, this present study is far from representing the experience of all convert Chinese Muslims in China or, indeed, the experience of all those convert Chinese Muslim who acquired Islamic information through new media. Nonetheless, it provides some preliminary evidence for Islamic information seeking behaviour of the convert Chinese Muslim in contemporary China. Hence, for future research, it can apply quantitative research to a larger convert Chinese Muslim groups to test the findings.

Secondly, the convert Chinese Muslims seek practical Islamic information as one source of understanding Islam, and this kind of practical Islamic information is quite diverse because it highly depends on the interpretation of Islam in a different place, this interpretation depends on the local Islamic scholars and hands down to the next generation. Hence, for the future research, the researcher can investigate how the Muslim groups in a different place or from different schools interpret the Islam, how the Muslim groups living their lives according to their interpretation, how this interpretation of Islam is handed down to the next generation.

Thirdly, there are many Chinese Muslims media platforms were being blocked during this research process, there is a very interesting topic worthy of more research: the media ecology of Chinese Muslim in contemporary China, how the Chinese Muslims maintain their media platform in such media ecology.

5.6 Conclusion

This research applies qualitative research method, used in-depth interview collected data, identified the most widely used new media platforms, this research continuously explores the influential factors of the utilization of media. In addition, this research explores the scope of the Islamic information acquired by convert Chinese Muslims and analysis the credibility of the Islamic information source.

Among all the media type, social media are widely used by informants and the China-based social media WeChat is listed in No.1. In the Chinese social context, availability, motivation, interpersonal relations, convenience, a large amount of information, intolerant environment, fast access to information, page design are the most influential factors of the utilization of new media for Islamic information seeking of informants. Informant acquired fundamental Islamic information and practical Islamic information from diverse new media platforms. And informants judge the credibility of sources by content, source-writer relationships and the third party.

The researcher also has found out that the Muslim individual was an important source of Islamic information for the informant. And the published book still is an important source of the fundamental Islamic information with high credibility and readily available.

The informant also complained about the false information and the meaningless of the argument online, in addition, informants call for higher quality Islamic information in new media platform, and simultaneously the informants also suggested to use WeChat which is the most widely used social media in China.

This research provides the knowledge of the Islamic information seeking of the convert Chinese Muslim in contemporary China. Furthermore, this research provides knowledge about the life of convert Chinese Muslim in the information age.

This research provides practical guidelines of Islamic information spread by Islamic educational institutes or Muslim individual education in this information age. Social media as the most popular media platform which can be used in spreading Islamic information, and the content with clearer Quran and Hadith references will increase the credibility of the source, and source-writer relationship also needs to highlight for increased the credibility of sources as well. This research also provides evidence for UTAUT theory and source credibility theory from the convert Chinese Muslim in the Chinese context.

Reference

- Abdel-Fattah, R. (2017). Islamophobia and Australian Muslim political consciousness in the war on terror. *Journal of Intercultural Studies*, 38 (4), 397-411, DOI:10.1080/07256868.2017.1341392.
- Abusharaf, A. (2006). Women in Islamic communities: the quest for gender justice research. *Human Rights Quarterly*, 28 (3), 714-728.
- Adam, L. (2016). ComScore Releases February 2016 U.S. desktop search engine rankings. Retrieved from <https://www.comscore.com/Insights/Rankings/comScore-Releases-February-2016-US-Desktop-Search-Engine-Rankings>
- Adams, A., Blandford, A & Lunt, P. (2005). Social empowerment and exclusion: a case study on digital libraries. *ACM Transactions on Computer-Human Interaction (TOCHI)*, 12(2). 174–200. DOI: <https://doi.org/10.1145/1067860.1067863>
- Adely, F. (2004). The mixed effects of schooling for high school girls in Jordan: the case of Tel Yahya. *Comparative Education Review*, 48 (4), in N. Assié - Lumumba & M. Sutton (Eds.) *Special Issue on Global Trends in Comparative Research on Gender and Education* (353-373). DOI: 10.1086/423361
- Adeyinka, T., Okemute, F. & Tella, A. (2018). Perception and use of YouTube by music lecturers and librarians in selected tertiary institutions in Kwara State, Nigeria. *International Information & Library Review*. 50 (2). 108-128. DOI: <https://doi.org/10.1080/10572317.2018.1435148>
- AFP. (2018 January 19). Chinese county bans schoolchildren from mosques. *The Express Tribune*. Retrieved from <https://tribune.com.pk/story/1612899/3-chinese-county-bans-schoolchildren-mosques/>
- Ahmed, A. C. (2001). Islamic mission in sub-Saharan Africa. the perspectives of some 'Ulamā' associated with the Al-Azhar University (1960-1970). *Die Welt des Islams. New Series*. 41 (3), 348-378.
- Ahn, J-Y., Han, K-S. & Han, B-S. (2005). Web-based education: characteristics, problems, and some solutions. *Int. J. Innovation and Learning*, 2 (3), .274–282.
- Åkerman, N. (2014). Knowledge-acquisition strategies and the effects on market knowledge – profiling the internationalizing firm. *European Management Journal*, 33 (2), 79-88. DOI: 10.1016/j.emj.2014.06.003.

- Akhter, N. & Naheed, F. (2014). Perceptions of educated women about the role of media in women empowerment. *European Scientific Journal November, 10* (31). 280-291.
- Al-Samarraie, H. Teng, B. K., Alzahrani, A. I. & Alalwan, N. (2017). E-learning continuance satisfaction in higher education: a unified perspective from instructors and students. *Studies in Higher Education*, 1-17 DOI: 10.1080/03075079.2017.1298088.
- Alam, A. (2008). The enemy within madrasa and Muslim identity in north India. *Modern Asian Studies*, 42 (2/3), *Islam in South Asia* (Mar. - May 2008), 605-627. DOI: <https://doi.org/10.1017/S0026749X07003113>
- Alavi, M. & Leidner, D. E. (2001). Review: knowledge management and knowledge management systems: conceptual foundations and research issues. *MIS Quarterly*, 25 (1), 107-136. DOI: 10.2307/3250961
- Alexa. (2018). Alexa the top 500 sites on the web by category searching engine. *Alexa.com* Retrieved from https://www.alexacom/topsites/category/Computers/Internet/Searching/Search_Engines
- Alghafli, Z., Marks, L. D., Hatch, T. G. & Rose, A. H. (2017). Veiling in fear or in faith? meanings of the hijab to practicing Muslim wives and husbands in USA. *Marriage & Family Review*, 53 (7). 696-716. DOI: 10.1080/01494929.2017.1297757.
- Aljazeera. (2018, January, 17). China bans Muslim children from Quran classes. *Aljazeera.com*. Retrieved from <https://www.aljazeera.com/news/2018/01/china-county-bans-Muslim-children-religious-events-180117123448774.html>
- Allès, E., Cherif-Chebbi, L. & Halfon, C.H. (2003). Chinese Islam: unity and fragmentation. *Religion, State and Society*, 31 (1), 7-35. DOI: 10.1080/0963749032000045837
- Allès, E. (2006). Muslim religious education in China. *China Perspectives*, 45 Retrieved from <https://journals.openedition.org/chinapersonpectives/230>
- Amyx, D., Bristow, D. & Robb, J. (2009). Source credibility in attorney advertisements. *Services Marketing Quarterly*. 30 (4), 377-396, DOI: 10.1080/15332960903199356.
- Andrabi, T., Das, J., Khwaja, A. I. & Zajonc, T. (2006). Religious school enrollment in Pakistan: a look at the data. *Comparative Education Review*, 50 (3), in Kadi, W. & Billeh, V. Special Issue on Islam and Education—Myths and Truths, 446-477. DOI: 10.1086/503885

- Arar, K. & Shapira, T. (2016). Hijab and principalship: the interplay between belief systems, educational management and gender among Arab Muslim women in Israel. *Gender and Education*, 28 (7), 851-866. DOI: 10.1080/09540253.2015.1124070.
- Armijo, J. (2008). Chinese madrasas and linkages to Islamic schools abroad. In F. A. Noor, Y. Sikand & M. V. Bruinessen (eds). *The Madrasa in Asia: Political Activism and Transnational Linkages*. (169-190). ISIM/Amsterdam University Press, Amsterdam 2008.
- Arnold, D. R. (2016). Reaching for the Sky: Religious Education from Christian and Islamic Perspectives. Book Review Stella El Bouayadi-van de Wetering and Siebren Miedema (eds) Amsterdam: Rodopi, 2012, ISBN: 978-90-420-3479-2, 281. *International Journal of Christianity & Education*, 20(3), 255–256.
- Atapattu, T, Falkner, T. & Falkner, N. (2014). Acquisition of triples of knowledge from lecture notes: a natural language processing approach. *Proceedings of the 7th International Conference on Educational Data Mining*. 193-196.
- Baksh, B. S. (2016). Clarity and confusion: epistemological struggles with Islamic identity and secular education. *Qualitative Social Work*, 15(5–6), 640–649. DOI: 10.1177/1473325016652677.
- Balakrishnan, V. (2017). Making moral education work in a multicultural society with Islamic hegemony. *Journal of Moral Education*, 46 (1), 79-87. DOI: 10.1080/03057240.2016.1268111.
- Bai, S. Y. (1996). *Biographies of the Historic Figures from the Hui ethnic group: The Qing Dynasty. Vol.33*. Yinchuan. Ningxia People's Publishing House.
- Basoglu, N., Ok, A. E. & Daim, T. U. (2017). What will it take to adopt smart glasses: a consumer choice based review? *Technology in Society*, 50, 50-56. DOI: 10.1016/j.techsoc.2017.04.005
- Bashkin, O. (2006). When mu‘awiya entered the curriculum”—some comments on the Iraqi education system in the interwar period. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds), *Special Issue on Islam and Education—Myths and Truths* (346-366). Chicago. The University of Chicago Press.
- Baumfield, V. M. & Cush, D. A. (2017). Religious education and identity formation: encountering religious and cultural diversity. *British Journal of Religious Education*, 39 (3), 231-233. DOI: 10.1080/01416200.2017.1347377
- Bazeley, P. (2007). *Qualitative Data Analysis with NVivo*. London. SAGE Publications.

- Bell, E. R. (2017). This isn't underground; this is highlands: Mayan-Language hip hop, cultural resilience, and youth education in Guatemala. *Journal of Folklore Research*, 54 (3), 167-197. Indiana University Press. Retrieved June 24, 2018, from Project MUSE database.
- Berglund, J. (2017). Continuity and change: experiences of teaching religious education in the light of a life trajectory of Hifz and secular education. *Religion and Education*. 44 (1), 88-100. DOI: 10.1080/15507394.2016.1267544.
- Berlo, D. K., Lemert, J. B. & Mertz, R. J. (1969). Dimensions for evaluating the acceptability of message sources. *The Public Opinion Quarterly*, 33 (4), 563-576
- Bernasek, L. & Canning, J. (2009). Influences on the teaching of Arabic and Islamic studies in UK higher education: connections and disconnections. *Arts and Humanities in Higher Education*, 8(3), 259–275. DOI: 10.1177/1474022209339954.
- Bhat, F. A. & Mathur, P. K. (2017). Education and employment among Muslims in Indian Jammu and Kashmir. *Journal of Muslim Minority Affairs*. 37 (1), 94-113. DOI: 10.1080/13602004.2017.1306387.
- Bogomolov, A. (2004). Islamic Knowledge in Ukraine. *Islam Newsletter*. 14 (1), 20-21.
- Borhan, L. (2004). Teaching Islam: a look inside an Islamic preschool in Malaysia. *Contemporary Issues in Early Childhood*, 5 (3), 378-390. <https://doi.org/10.2304/ciec.2004.5.3.9>
- Boulianne, E. (2014). Impact of accounting software utilization on students' knowledge acquisition: an important change in accounting education. *Journal of Accounting and Organizational Change*, 10 (1), 22-48, <https://doi.org/10.1108/JAOC-12-2011-0064>.
- Boyle, H. N. (2006). Memorization and Learning in Islamic Schools. *Comparative Education Review*, 50 (3). in W. Kadi & V. Billeh (Eds.), *Special Issue on Islam and Education—Myths and Truths* (478-495). Chicago. The University of Chicago Press.
- Braddock, K. & Morrison, J. F. (2018). Cultivating trust and perceptions of source credibility in online counter narratives intended to reduce support for terrorism. *Studies in Conflict and Terrorism*. Accepted author version posted online: DOI: 10.1080/1057610X.2018.1452728.
- Brody, N. (2018). Opting out of social media: online communication attitudes mediate the relationship between personality factors and Facebook Non-Use. *Southern Communication Journal*, 83 (2), 75-88. DOI: 10.1080/1041794X.2017.1413415

- Brouwer, L. (2006). Giving voice to Dutch Moroccan girls on the internet. *Global Media Journal*, 5 (9). Retrieved from <http://dare.ubvu.vu.nl/bitstream/handle/1871/25786/194682.pdf>
- Bruinessen, M. V. (2010). Producing Islamic knowledge in western Europe: discipline, authority, and personal quest' in: M. V. Bruinessen & S. Allievi (eds), *Producing Islamic Knowledge: Transmission and Dissemination in Western Europe* (1-27) Routledge, 2010.
- Bulliet, R. W. (1983). The Age Structure of Medieval Islamic Education. *Studia Islamica*, 57 (1983), 105-117. DOI: 10.2307/1595484
- Bunt, G. R. (2003). *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*. London. Pluto Press. DOI: 10.2307/j.ctt18fs6ck
- Carlsson, S. (2008). Enhancing knowledge acquisition through the use of KMS. In K. O'Sullivan (ed), *ICICKM2008-5th International conference on intellectual capital, knowledge management & organisational learning*. New York Institute of Technology. New York, USA
- Caffrey, K. (2004). Who "Who" Is, and Other Local Poetics of National Policy: Yunnan minzu shibie and Hui in the process. *China information*, 18 (2) 243–274. DOI: 10.1177/0920203X04044686
- Cayari, C. (2017). Connecting music education and virtual performance practices from YouTube. *Music Education Research*. 20 (3), 360-376. DOI: 10.1080/14613808.2017.1383374.
- Chan, K. K. (2004). China's socioeconomic changes and the implications for the religion-state dynamic in China. *BYU Law Review*. Volume 2004 (2) 325-356.
- Chen, M. (2017). The influence of social media on contemporary subcultural groups in China: the case of BL fandom. *Sino-US English Teaching*, 14 (1), 25-29. DOI:10.17265/1539-8072/2017.01.004
- Cheuk, W. B. (1998) An information seeking and using process model in the workplace: a constructivist approach. *Asian Libraries* 7, no. 12 (1998): p. 375.
- Chiang, L. H. (2001). Education of Chinese Muslims: Changes in the 20th Century. Paper presented at the Annual Meeting of the American Association for Chinese Studies (43rd, Chicago, IL, October 26-28, 2001).
- Chuah, O. (2004). Muslims in China: the social and economic situation of the Hui Chinese. *Journal of Muslim Minority Affairs*, 24 (1), 155-162. DOI: 10.1080/1360200042000212133

- Chuah, O.A. (2012). The cultural and social interaction between Chinese Muslim minorities and Chinese non-Muslim majority in China: a sociological analysis. *Asian Social Science*, 8 (15), 267-273. DOI:10.5539/ass.v8n15p267
- Churchill, D. (2009). Educational applications of web 2.0: using blogs to support teaching and learning. *British Journal of Educational Technology*, 40 (1), 179–183. DOI:10.1111/j.1467-8535.2008.00865.x
- Cieślowska, A. (2016). Transforming the Social Role of Female Religious Professionals in Tajikistan. *Asian Studies Review*, 40 (4), 510-526, DOI: 10.1080/10357823.2016.1229739
- Ding Hong. (1999). *Cultural Studies of the Donggan people*. Beijing. Central University for Nationalities Press.
- Cleland, J., Anderson, C. & Aldridge-Deacon, J. (2017). Islamophobia, war and non-Muslims as victims: an analysis of online discourse on an English Defence League message board. *Ethnic and Racial Studies*, 41 (9), 1541-1557. DOI: 10.1080/01419870.2017.1287927.
- Cook, B. J. (1999). Islamic versus western conceptions of education: reflections on Egypt. *International Review of Education*, 45 (3/4), 339-357. DOI: <https://doi.org/10.1023/A:1003808525407>
- Cook, B. J. (2000). Egypt's national education debate. *Comparative Education*, 36 (4), 477-490. DOI:<https://doi.org/10.1080/713656657>
- Cook, B. J. (2001). Islam and Egyptian higher education: student attitudes. *Comparative Education Review*, 45 (3), 379-411. DOI: 10.1086/447677
- Coulson, A. (2004). Education and indoctrination in the Muslim world: is there a problem? what can we do about it? (Executive Summary). *Policy Analysis*. No. 511.
- Credibility institute. (nd). Source credibility theory. *Credibility Institute*. Retrieved from <http://www.credibilityinstitute.com/sourcecredibility.html>.
- Creswell, J.W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (2nd ed.). Thousand Oaks, CA: Sage. 35-41.
- Cuesta, M., Eklund, M., Rydin, I. & Witt, A. K. (2016). Using Facebook as a co-learning community in higher education. *Learning, Media and Technology*. 41 (1), *Social media and education: Now the dust has settled* (55-72). DOI:10.1080/17439884.2015.1064952

- Cui B. G. (2013). *2013 Blue book of Chinese Media*. Beijing. Social Sciences Academic Press.
- Dabbagh, N. & Kitsantas, A. (2011). Personal learning environments, social media, and self-regulated learning: a natural formula for connecting formal and informal learning. *Internet and Higher Education*, 15 (1), 3-8. DOI: 10.1016/j.iheduc.2011.06.002
- Dahya, N. (2016). Critical perspectives on youth digital media production: 'voice' and representation in educational contexts. *Learning, Media and Technology*, 42 (1), 100-111. <https://doi.org/10.1080/17439884.2016.1141785>
- Dahl, A. J., Peltier, J. W. & Milnet, G. R. (2018). Development of a Value Co-Creation Wellness Model: The Role of Physicians and Digital Information Seeking on Health Behaviors and Health Outcomes. *The Journal of Consumer Affairs*, 2018. DOI: 10.1111/joca.12176
- Dalsgaard, C. (2016). Students' educational use of Facebook groups. *Educational Media International*, 53 (4), 261-273. DOI: 10.1080/09523987.2016.1254879
- Danny (2018, April 6). 37 Mind Blowing YouTube Facts, Figures and Statistics - 2018. *MerchDope*. Retrieved from <https://fortunelords.com/youtube-statistics/>
- Daun, H. (2000). Primary Education in Sub-Saharan Africa-A Moral Issue, an Economic Matter, or Both? *Comparative Education*, 36 (1), 37-53. <https://doi.org/10.1080/03050060027755>
- Daun, H. (2008). Islam, Christianity and Secularism in European Education. *Policy Futures in Education*, 6 (6), 730-743. <https://doi.org/10.2304/pfie.2008.6.6.730>
- Daun. H. & Arjmand, R. (2005). Education in Europe and Muslim demands for competitive and moral education. *International Review of Education*, 51 (5/6), 403-426. DOI 10.1007/s11159-005-0666-x
- Davids, N. (2014). Are Muslim women in need of Islamic feminism? In consideration of a re-imagined Islamic educational discourse. *British Journal of Religious Education*, 37 (3), 311-325. DOI: 10.1080/01416200.2014.944096
- Davies, T. (2017). Religious education and social literacy: the 'white elephant' of Australian public education. *British Journal of Religious Education*, DOI:10.1080/01416200.2017.1324758.
- Dehghani, M. (2018): Exploring the motivational factors on continuous usage intention of smartwatches among actual users. *Behaviour & Information Technology*, 37 (2), 145-158. DOI:10.1080/0144929X.2018.1424246

- Deng, I. (2018, March 5). Tencent's WeChat hits 1 billion milestone as Lunar New Year boosts monthly active users. *South China Morning Post*. Retrieved from <http://www.scmp.com/tech/apps-gaming/article/2135690/tencents-wechat-hits-1-billion-milestone-lunar-new-year-boosts>
- Dib, C. Z. (1988). Formal, Non-formal and Informal education: Concepts/Applicability. Cooperative Networks in Physics Education - Conference Proceedings 173. American Institute of Physics, New York, 1988. 300-315. <https://doi.org/10.1063/1.37526>
- Ding, K. J. & Yu, T. (2001). A Study on the Historical Relationship Between Sufism and Mosque Education in China. *N. W. Minorities Research*, 30 (3), 165-170.
- Ding, SH. Y. (2017, May 9). Tibetan Hui! Mongol Hui! Dai Hui! Bai Hui! Yi Hui. Retrieved from <https://freewechat.com/a/MzI2MzA5NDIzMA==/2649465225/4>
- Dinh, H. (2018). Teachers' Uses and Beliefs in the Integration of YouTube Videos Into English Language Teaching: A Comparison Between ESL and EFL Contexts. *Applications of CALL Theory in ESL and EFL Environments*. DOI: 10.4018/978-1-5225-2933-0.ch006
- Economides, A.A. & Grousopoulou, A. (2010). Mobiles in education: students' usage, preferences and desires', *Int. J. Mobile Learning and Organisation*, 4 (3), 235–252. <https://doi.org/10.1504/IJMLO.2010.033553>
- Edwards, R. & Holland, J. (2013). *What is qualitative interviewing?* Bloomsbury Academic. London.
- Eickelman, D. F. (1978). The art of memory: Islamic education and its social reproduction. *Comparative Studies in Society and History*, 20 (4), 485-516. DOI: <https://doi.org/10.1017/S0010417500012536>.
- Eidoo, S. (2016). Pedagogies of Muslim feminisms: reflections on faith, space and citizenship. *Gender and Education*, 30 (4), 513-529. DOI: 10.1080/09540253.2016.1225016.
- Elbasani, A. & Roy, O. (2017). Governing Islam and Religious Pluralism in New Democracies. *Journal of Balkan and Near Eastern Studies*. 19 (1), 1-3. DOI: 10.1080/19448953.2016.1201983.
- Elias, A. A.(2012). Hadith on Knowledge: Seeking knowledge is an obligation upon every Muslim. *Daily Hadith Online*. Retrieved from <https://abuaminaelias.com/dailyhadithonline/2012/08/30/hadith-on-knowledge-seeking-knowledge-is-an-obligation-upon-every-Muslim/>

- Elwell-Sutton, L., Arafat, W.N. & Isserlin, B.S.J. (1980). Middle Eastern studies in British universities and work in progress. *Bulletin (British Society for Middle Eastern Studies)*, 7 (1), 55-57.
- Embacher, K., McGloin, R. & Richards, K. (2017). When women give health advice online, do we listen? the effect of source sex on credibility and likelihood to use online health advice. *Western Journal of Communication*, 82 (4), 439-456. DOI: 10.1080/10570314.2017.1367028.
- Emsworth, A. (2016). *File: Islam in China 2010s---0,2.png*. Retrieved from https://commons.wikimedia.org/wiki/File:Islam_in_China_2010s---0,2.png
- Englund, D., Olofsson, A. D. & Price, L. (2016): Teaching with technology in higher education: understanding conceptual change and development in practice. *Higher Education Research & Development*, 36 (1), 73-87. DOI: 10.1080/07294360.2016.1171300.
- Eshach, H. (2007). Bridging in-school and out-of-school learning: formal, non-formal, and informal education. *Journal of Science Education and Technology*, 16 (2), 171-190. DOI: 10.1007/s10956-006-9027-1
- Fataar, A. (2005). Discourse, differentiation, and agency: Muslim community schools in postapartheid Cape Town. *Comparative Education Review*, 49 (1), 23-43. DOI: 10.1086/426159
- Ferrara, C. A. (2017): Transmitting faith in the republic: Muslim schooling in modern plural France. *Religious Education*. 113 (1), 14-25. DOI: 10.1080/00344087.2017.1303768.
- Feng, Y., Zhao, W. D. & Li, H. C. (2012). *"Locality" attempt: a study on ethnic identity relations and social and cultural changes of special Hui ethnic groups in Yunnan*. Beijing. Intellectual Property Right Press.
- Filipović, A. T. & Rihtar, S. (2017). The characteristics of religious education teachers and respecting diversity in religious education in Croatia. *Religious Education*, 112 (4), 366-380. DOI: 10.1080/00344087.2016.1278137.
- FitzGerald, C. P. (1967). Religion and China's cultural revolution. *Pacific Affairs*, 40 (1/2), 124-129.
- Franken, L. (2017): Islamic education in Belgium: past, present, and future. *Religious Education*, 112 (5), 491-503. DOI: 10.1080/00344087.2017.1303300.
- Forgasz, H., Tan, H., Leder, G. & McLeod, A. (2018). Enhancing survey participation: Facebook advertisements for recruitment in educational research. *International*

Journal of Research & Method in Education, 41 (3), 257-270. DOI: 10.1080/1743727X.2017.1295939

Frankel, J. D. (2016). Chinese–Islamic connections: a historical and contemporary overview. *Journal of Muslim Minority Affairs*, 36 (4), 569-583. DOI: 10.1080/13602004.2016.1248175.

Friedrichs, J. (2017). Sino-Muslim relations: the Han, the Hui, and the Uyghurs. *Journal of Muslim Minority Affairs*, 37 (1), 55-79. DOI: 10.1080/13602004.2017.1294373.

Gemmeke, A. B. (2009). Marabout women in Dakar: creating authority in Islamic knowledge. *Africa* 79 (1), 128-147. DOI: 10.3366/E0001972008000648.

Geneste, L. & Galvin, P. (2013). Trust and knowledge acquisition by small and medium-sized firms in weak client–firm exchange relationships. *International Small Business Journal*, 33(3), 277-298. DOI: 10.1177/0266242613497379

Gesink, I. F. (2006). Islamic Reformation: A History of Madrasa Reform and Legal Change in Egypt. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds.) *Special Issue on Islam and Education—Myths and Truths* (325-345). Chicago. The University of Chicago Press.

Gikas, J. & Grant, M. M. (2013). Mobile computing devices in higher education: Student perspectives on learning with cellphones, smart phones & social media. *Internet and Higher Education* 19 (2013), 18–26. <https://doi.org/10.1016/j.iheduc.2013.06.002>

Giladi, A. (1987). Islamic educational theories in the middle ages: some methodological notes with special reference to al-Ghazali. *Bulletin (British Society for Middle Eastern Studies)*, 14 (1), 3-10. DOI: 10.1080/13530198808705448

Gladney, D. C. (1987). Muslim Tombs and Ethnic Folklore: Charters for Hui Identity. *The Journal of Asian Studies*, 46 (3), 495-532. DOI: 10.2307/2056897

Gladney, D. C. (2003). Islam in China: Accommodation or Separatism? *The China Quarterly*, No. 174, *Religion in China Today* (451-467).

Green, S. A. (2005). Tracing Muslim roots - a brief history of the Hui. *Education About Asia*, 10 (1), 34

Goodman, J. (2015). Yunnan's Muslims: The Hui minority in southwest China. Retrieved from http://www.gokunming.com/en/blog/item/3601/yunnans_Muslims_the_hui_minori ty_in_southwest_china

- Gö, Z. (2015). Physical education and sport students' interactions with their teachers on Facebook. *The Anthropologist*, 21 (1-2), 18-30. DOI: 10.1080/09720073.2015.11891789.
- Gui, R. (2016). Parshi Dai. National Culture of Yunnan province. Retrieved from http://112.112.19.167/pub/ynmzzjzyk/mztyzy/zx_5624/zxgj/201602/t20160219_12518.html
- Günther, S. (2006). Be masters in that you teach and continue to learn: medieval Muslim thinkers on educational theory. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds.) *Special Issue on Islam and Education—Myths and Truths* (367-388). Chicago. The University of Chicago Press.
- Ha, B. Y. (2013). Jing Xue Xi Zhuan Pu and Sharia Law. *Studies in World Religions*. 2013 (5). 126-135.
- Haddad, W. D. & Draxler, A. (2002). The Dynamic of Technologies For Education. In *Technology in Education: Potentials, Parameters, and Prospects*. UNESCO and the Academy for Educational Development (2-19).
- Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40 (4), *Special Issue (29): Philosophy, Education and Comparative Education* (517-529).
- Han, J. Y. (1993). The Education of Salar. *Qinghai Journal of Ethnology*. No.4. 1993. 21-27.
- Hasan, H. & Haron, H. (2013). Technology and Religion: Information Seeking Behaviour of Online Religious Information Among Malays. *World Applied Sciences Journal* 28 (8): 1082-1088, 2013. DOI: 10.5829/idosi.wasj.2013.28.08.13812
- Hatab, W. A. (2016). Islam and Social Media: Attitudes and Views. *Asian Social Science*, 12 (5), 221-225. DOI: <http://dx.doi.org/10.5539/ass.v12n5p22>
- Haythornthwaite, C., & Kendall, L. (2010). Internet and Community. *American Behavioral Scientist*, 53(8), 1083–1094. DOI: 10.1177/0002764209356242
- Herrera, L. (2004). Review: education, Islam, and modernity: beyond westernization and centralization. reviewed work(s): Imperial Classroom: Islam, the state, and education in the late Ottoman empire by Benjamin C. Fortna; The modernization of public education in the Ottoman Empire, 1839–1908: Islamization, autocracy, and discipline by Selcuk Aksin Somel; Education, religion, and the discourse of cultural reform in Qajar Iran by Monica Ringer. *Comparative Education Review*, 48 (3), 318-326. DOI: 10.1086/421179

- Heern, Z. M. (2017). One thousand years of Islamic education in Najaf: myth and history of the Shi'i Hawza. *Iranian Studies*, 50 (3), 415-438. DOI: 10.1080/00210862.2017.1285486.
- Hewer, C. (2001). Schools for Muslims. *Oxford Review of Education*, 27 (4), 515-527. <https://doi.org/10.1080/03054980120086211>
- Hibri, A. Y. (2000). Muslim women's rights in the global village: challenges and opportunities. *Journal of Law and Religion*, 15 (1/2) (2000 - 2001), 37-66. DOI: 10.2307/1051514
- Hjelm, T. (2008). To study or not to study religion and society: the institutionalization, fragmentation and marginalization of the sociology of religion in Finland. *ACTA Sociologica*. 51 (2), 91–102. DOI: 10.1177/0001699308090037
- Hjarvard, S. (2008). The mediatization of religion. A theory of the media as agents of religious change. *Northern Lights: Film & Media Studies Yearbook*, 6(1), 9-26. DOI: 10.1386/nl.6.1.9/1
- Hodge, D. R., Zidan, T. & Husain, A. (2017). The Islamic community in post-9/11 America: Which Muslims are likely to report being called offensive names?. *Journal of Religion & Spirituality in Social Work: Social Thought*, 36 (1-2), 117-132. DOI: 10.1080/15426432.2017.1302392.
- Hodgkin, T. (1962). Islam and national movements in West Africa. *The Journal of African History*, 3 (2), 323-327. <https://doi.org/10.1017/S0021853700003200>
- Horsfield, P. (2007). Researching religion in a school of media and cultural studies. *Critical Perspectives on Communication, Cultural & Policy Studies*, 26 (2), 59-71.
- Houston, S. (2016). Sufism and Islamist activism in Morocco: an examination of the tradition of 'commanding right and forbidding wrong' in the thought of 'Abd al-Salam Yassine. *Middle Eastern Studies*, 53 (2), 153-165. DOI: 10.1080/00263206.2016.1214578.
- Houtsonen, J. (1994). Traditional Quranic Education in a Southern Moroccan Village. *International Journal of Middle East Studies*, 26 (3), 489-500. <https://doi.org/10.1017/S0020743800060761>
- Hovland, C. I.; Weiss, W. (1951). The Influence of Source Credibility on Communication Effectiveness. *Public Opinion Quarterly*. 15 (4), 635–650. DOI:10.1086/266350.

- Hsieh, H. F. & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15 (9), 1277-1288. DOI: 10.1177/1049732305276687.
- Hu, L. & Webb, M. (2009). Integrating ICT to higher education in China: From the perspective of Activity Theory. *Educ Inf Technol*, 14, 143–161. <https://doi.org/10.1007/s10639-008-9084-6>
- Hu, Zh. H. (1993). *The Hui nationality in China*. Yin Chuan. Ningxia people's publishing house.
- Hu, ZH. W. & McGrath, I. (2011) Innovation in higher education in China: are teachers ready to integrate ICT in English language teaching? *Technology, Pedagogy and Education*, 20 (1), 41-59. DOI: 10.1080/1475939X.2011.554014
- Huang, K., Chen, C. H., Wu, W. S., & Chen, W. Y. (2015). Interactivity of question prompts and feedback on secondary students' science knowledge acquisition and Cognitive Load. *Educational Technology & Society*, 18 (4), 159–171.
- Husain, A. (2017). Islam in the 21st century: Challenges and opportunities for social work with Muslims. *Journal of Religion & Spirituality in Social Work: Social Thought*, 36 (1-2), 1-5. DOI: 10.1080/15426432.2017.1324699
- Hutson, A. S. (2001). Women, men, and patriarchal bargaining in an Islamic Sufi order: the Tijaniyya in Kano, Nigeria, 1937 to the Present. *Gender and Society*, 15 (5), 734-753. <https://doi.org/10.1177/089124301015005006>
- Hutt, R. (2017, March 20). The world's most popular social networks mapped. *The World Economic Forum*. Retrieved from <https://www.weforum.org/agenda/2017/03/most-popular-social-networks-mapped/>
- Ibrahim. (2017). Many Muslim WeChat official subscription accounts have been blocked again today. *Salaeryu*. Retrieved from https://mp.weixin.qq.com/s?src=11×tamp=1529848037&ver=958&signature=7CvvctZLyy0PT6BND9OpCaDMpNQM-jkIppcGu4YoVxNausEOJ6Bkd8QHiFkaSok7lRmlCwPR1ZceV*39O8LJM*h6NS9QqyU59UOpKJBYutA1xEz1aoI2vz1knCnOxSxn&new=1
- Internet live stats (2018). Total number of Websites. Retrieved from <http://www.internetlivestats.com/total-number-of-websites/>
- Ishak, M. S., Omar, S. Z., Bolong, J., Hassan, M. A. & Ghani, Z. A. (2011). Internet's Islamic Information Credibility Scale (IIICS). *ULUM ISLAMIYYAH*, 6, 2011 (9).

- Israeli, R. (1979). Ahung and literatus a Muslim elite in Confucian China. *Die Welt des Islams, New Series*, 19 (1/4), 212-219. DOI: 10.2307/1569924
- Israeli, R. (2012). Islam in China. *Politics and Religion in Contemporary China*. 4 (2), 251-268.
- Ivanova, E. (2017). Islam, state and society in Bulgaria: new freedoms, old attitudes? *Journal of Balkan and Near Eastern Studies*. 19 (1), 35-52. DOI: 10.1080/19448953.2016.1201992.
- Jaafar, S. B. (2008). Enriching and managing Islamic digital resources: the need for special skills and competencies for the Ummah. *World Congress of Muslim Librarian & Information Scientists 25th -27th November 2008*. Putra World Trade Center. Malaysia.
- Jacinto, L. (2006). Abandoning the Wardrobe and Reclaiming Religion in the Discourse on Afghan Women's Islamic Rights. *Signs*, 32 (1), 9-14. DOI: 10.1086/505275
- Jackson, L. (2010). Images of Islam in US Media and their Educational Implications. *Educational Studies*, 46 (1), 3-24. DOI: 10.1080/00131940903480217
- Jaldemark, J. (2008). Changes within the practice of higher education: participating in educational communication through distance settings. *Int. J. Web Based Communities*, 4(2), 173–187. <https://doi.org/10.1504/IJWBC.2008.017671>
- James, N & Busher, H. (2009). *Online interviewing*. London, UK: Sage.
- Jamil, N. (2016). “You Are My Garment”: Muslim Women, Religious Education and Self-Transformation in Contemporary Singapore. *Asian Studies Review*, 40 (4), 545-563. DOI: 10.1080/10357823.2016.1228044.
- Jing, D. X.(ed). (1986). *Yunnan Hui uprising historical data*. Kunming. Yunnan Nationalities Publishing House.
- Jonathan J. H., Zhu, Z. H. (2002); Information accessibility, user sophistication, and source credibility: the impact of the internet on value orientations in mainland China. *Journal of Computer-Mediated Communication*, 7 (2), <https://doi.org/10.1111/j.1083-6101.2002.tb00138.x>
- Jonker, G. (2003). Islamic knowledge through a woman's lens: education, power and belief. *Social Compass*, 50 (1), 2003. 35-46.
- Joo, J. & Sang, Y. (2013). Exploring Koreans' smart phone usage: An integrated model of the technology acceptance model and uses and gratifications theory. *Computers in Human Behavior*. 29 (2013) 2512–2518

- Jouili, J. S., & Amir-Moazami, S. (2006). Knowledge, empowerment and authority among pious Muslim women in France and Germany. *The Muslim World*, 96, 2006, 617-642.
- Jørgensen, R. F. (2010). *ICT as a tool for empowerment in Uganda*. Published by The Centre for Internet Research, Aarhus.
- Järvelin, K. & Ingwersen, P. (2004). Information seeking research needs extension towards tasks and technology. *Information Research*. Vol. 10. No. 1, October 2004
- Kaba, L. (1976). The Politics of Quranic education among Muslim traders in western Sudan: The Subbanu Experience. *Canadian Journal of African Studies*, 10 (3), 409-421. <https://doi.org/10.1080/00083968.1976.10803763>
- Kabooha, R. & Elyas, T. (2018) The effects of YouTube in multimedia instruction for vocabulary learning: perceptions of EFL students and teachers. *English Language Teaching*, 11 (2), 72-81. DOI: <https://doi.org/10.5539/elt.v11n2p72>
- Kalb, Z. (2017). Neither Dowlati nor Khosusi: Islam, education and civil society in contemporary Iran. *Iranian Studies*, 50 (4), 575-600. DOI: 10.1080/00210862.2017.1295345.
- Kallas, P. (2018a, April 14). World Map of Social Networks 2018. *DreamGrow*. Retrieved from <https://www.dreamgrow.com/world-map-of-social-networks/>
- Kallas, P. (2018b, April 16). Top 15 Most Popular Social Networking Sites and Apps. *Dreamgrow*, Retrieved from <https://www.dreamgrow.com/top-15-most-popular-social-networking-sites/>
- Kalmbach, H. (2008). Social and Religious Change in Damascus: One Case of Female Islamic Religious Authority. *British Journal of Middle Eastern Studies*, 35 (1), 37-57. <https://doi.org/10.1080/13530190801890238>
- Karimi, L, Khodabandelou, R., Ehsani, M. & Ahmad, M. (2014). Applying the uses and gratifications theory to compare higher education students' motivation for using social networking sites: Experiences from Iran, Malaysia, United Kingdom, and South Africa. *Contemporary Educational Technology*, 5(1), 53-72.
- Katz, E., Jay G. Blumler, J. G. & Gurevitch, M.. (1974). Uses and Gratifications Research. *The Public Opinion Quarterly*. Vol. 37, No. 4 (Winter, 1973-1974), pp. 509-523
- McKenna, K.Y.A & Bargh, J.A. (1998). Coming out in the age of the internet: identity "demarginalization" through virtual group participation. *Journal of Personality*

and Social Psychology, 75 (3), 681-694. <http://dx.doi.org/10.1037/0022-3514.75.3.681>

Kazemzadeh, M. (1998). Teaching the Politics of Islamic Fundamentalism. *PS: Political Science and Politics*, 31 (1), 52-59. <https://doi.org/10.2307/420434>

Khalifa, M. & Gooden, M. A. (2010). Between resistance and assimilation: a critical examination of American Muslim educational behaviors in public school. *The Journal of Negro Education*, 79 (3), The Role of Spirituality, Religion and the African American Church on Educational Outcomes (Summer 2010), 308-323.

Khurshid, A. (2015). Islamic traditions of modernity: Gender, Class, and Islam in a transnational women's education project. *Gender and Society*, 29 (1), 98-121. DOI: 10.1177/0891243214549193.

Khurshid, A. & Saba, A. (2017). Contested womanhood: women's education and (re)production of gendered norms in rural Pakistani Muslim communities. *Discourse: Studies in the Cultural Politics of Education*, 39 (4), 550-563. DOI: 10.1080/01596306.2017.1282425.

Khurshid A. & Shah, P. (2017). Claiming modernity through clothing: gender and education in Pakistani Muslim and Indian Hindu communities. *Gender and Education*. Published online: 30 Mar 2017. DOI: 10.1080/09540253.2017.1302077.

Kim, Y. H., Kim, D. J. & Kathy Wachter. (2013). A study of mobile user engagement (MoEN): Engagement motivations, perceived value, satisfaction, and continued engagement intention. *Decision Support Systems*. 56 (2013). 361-370. <https://doi.org/10.1016/j.dss.2013.07.002>

Kimanen, A. (2014). Measuring confessionality by the outcomes? Islamic religious education in the Finnish school system. *British Journal of Religious Education*, 38 (3), 264-278. DOI: 10.1080/01416200.2014.984582.

King, N. & Horrocks, C. (2010) *Interviews in Qualitative Research*. London. SAGE Publication Ltd.

Kolodner, E. (1994). Religious Rights in China: A Comparison of International Human Rights Law and Chinese Domestic Legislation. *Pacific Basin Law Journal*, 12 (2), 407-430.

Konijn, E, Oegema, D., Schneider, I., Vos, B. D., Krijt, M. & Prins, J. (2010). Young and Multi-Media: Media Use and Information Seeking among Adolescents and Young Adults, Especially among Muslim Youth in The Netherlands. *Research Report*. Amsterdam, June 2010

- Kresse, K. (2009). Muslim politics in post colonial Kenya: negotiating knowledge on the double-periphery. *The Journal of the Royal Anthropological Institute*, 15, Islam, Politics, Anthropology (2009), S76-S94. <https://doi.org/10.1111/j.1467-9655.2009.01543.x>
- Krippendorff, K. (2004). *Content Analysis: An Introduction to Its Methodology* (Second Edition). California. SAGE Publications, Inc.
- Knockel, J., Crete-Nishihata, M., Ng, J. Q., Senft, A. & Crandall. J. R. (2015). Every rose has its thorn: censorship and surveillance on social video platforms in China. Retrieved from <https://www.usenix.org/node/191999>.
- Kumkale, G. T., Albarracín, D. & Seignourel. P. J. (2010). The effects of source credibility in the presence or absence of prior attitudes: implications for the design of persuasive communication campaigns. *Journal Applied Social Psychology*, 40 (6), 1325–1356. DOI: 10.1111/j.1559-1816.2010.00620.x.
- Künkler, M. & Lerner, H. (2016). A private matter? religious education and democracy in Indonesia and Israel. *British Journal of Religious Education*, 38 (3), 279-307. <https://doi.org/10.1080/01416200.2015.1113933>
- Ladjal, T. & Bensaid, B. (2017). Desert-based Muslim religious education: Mahdara as a model. *Religious Education*, 112 (5), 529-541. DOI: 10.1080/00344087.2017.1297639.
- Lahmar, F. (2011). Discourses in Islamic educational theory in the light of texts and contexts. *Discourse: Studies in the Cultural Politics of Education*. 32 (4), 479-495. <https://doi.org/10.1080/01596306.2011.601548>
- Latham, J. D & Hopwood, D. (1983). Middle Eastern Studies in British Universities and Work in Progress. *Bulletin (British Society for Middle Eastern Studies)*, 10 (1), 71-75.
- Leibold, J. (2010). The Beijing Olympics and China's Conflicted National Form. *The China Journal*, 63 (January 2010), 1-24.
- Leiner, M., Villanos, M. T., Peinado, J. & Blunk, D. (2018). Youtube as a valuable health care education platform: using educational animated cartoons on social media to reach young children. *PEDIATRICS*, 141 (1), DOI: 10.1542/peds.141.1_MeetingAbstract.245
- Li, X. Y. (2008). Analysis the Social Network construction of Hui From educational perspective. *Journal of Tianshui Normal University*. 28 (3). 88-90.

- Li, L. A. (2017, March 15). The Religious media are of great responsibility in Modern China. *Ifeng.com*. Retrieved from: http://fo.ifeng.com/a/20170315/44554416_0.shtml .
- Lien, C. H. & Cao, Y. (2014). Examining WeChat users' motivations, trust, attitudes, and positive word-of-mouth: evidence from China. *Computers in Human Behavior*, 41 (2014), 104–111. <https://doi.org/10.1016/j.chb.2014.08.013>
- Limage, L. J. (2000). Education and Muslim Identity: The Case of France. *Comparative Education*, 36 (1), 73-94. <https://doi.org/10.1080/03050060027773>
- Lister, M., Dovey, J., Giddings, S., Grant, I. & Kelly, K. (2009). *New media: a critical introduction* (second edition). Routledge 2009.
- Liu, J. J. (2014). On mosque education of the Hui nationality in the Ming and Qing Dynasties. *Journal of Ningbo University (Educational Science Edition)*, 36 (1). 34-38.
- Liu, Q. (2013). Ethnic classification and community life ---- an anthropology research on “Tibetan Hui” group in a town of Yunnan. *Nationality Research in Qinghai*. Jan. 2013, No.1. 30-35.
- Liu, Y. M. (2010). Social media tools as a learning resource. *Journal of Educational Technology Development and Exchange*, 3 (1), 101-114. DOI: 10.18785/jetde.0301.08
- Livingston, J. W. (1996) Western science and educational reform in the thought of Shaykh Rifaa al-Tahtawi. *International Journal of Middle East Studies*, 28 (4), 543-564. <https://doi.org/10.1017/S0020743800063820>
- Livingstone, S., Mascheroni, G. & Staksrud, E. (2017). European research on children's internet use: Assessing the past, anticipating the future. *New Media & Society*. 20 (3), 1103-1122. <https://doi.org/10.1177/1461444816685930>
- Loimeier, R. (2000). L'Islam ne se vend plus: The Islamic Reform Movement and the State in Senegal. *Journal of Religion in Africa*. 30 (2), 168-190. DOI: 10.2307/1581799
- Loimeier, R. (2003). Patterns and peculiarities of Islamic reform in Africa. *Journal of Religion in Africa*, 33 (3), 237-262. DOI: 10.1163/157006603322663497
- Loukaidis, L. & Zembylas, M. (2016). Greek-Cypriot teachers' perceptions of religious education and its contribution to peace: perspectives of (in)compatibility in a divided society. *Journal of Peace Education*, 14 (2), 176-194. DOI: 10.1080/17400201.2016.1269732.

- Lowry, P. B., Wilson, D. W. & Haig, W. L. (2014). A Picture is Worth a Thousand Words: Source Credibility Theory Applied to Logo and Website Design for Heightened Credibility and Consumer Trust. *International Journal of Human-Computer Interaction*. 30 (1), 63-93. DOI: 10.1080/10447318.2013.839899.
- Lukens-bull, R. A. (2001). Two sides of the same coin: modernity and tradition in Islamic education in Indonesia. *Anthropology & Education Quarterly* 32 (3), 350-372. <https://doi.org/10.1525/aeq.2001.32.3.350>
- Lulat, Y. G - M. (2006). Review: comparative perspectives on Islamic identity and issues of education in the aftermath of September 11, 2001. Reviewed Work(s): Confronting Islamophobia in Educational Practice by Barry van Driel; Islam and English in the Post - 9/11 Era by Sohail Karmani and Sinfree Makoni; Islamic Education, Diversity, and National Identity: Dīnī madāris in India Post 9/11 by Jan - Peter Hartung and Helmut Reifeld; Woman's Identity and the Qur'an: A New Reading by Nimat Hafez Barazangi. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds.) *Special Issue on Islam and Education—Myths and Truths* (518-527). Chicago. The University of Chicago Press.
- Lundie, D. (2017). Religion, Schooling, Community, and Security: Exploring Transitions and Transformations in England. *Diaspora, Indigenous, and Minority Education*. 11 (3), 117-123. DOI: 10.1080/15595692.2017.1325357.
- Luo, J. (2015). Media system in China: a Chinese perspective. *International Communication of Chinese Culture*. 2 (1), 49-67. DOI: 10.1007/s40636-015-0012-3.
- Ma, C. (2010). The Cultural dialogue between Parshi Dai and Dai. *Thinking*, 2010 (4), 135-136.
- Ma, H. P. (2004). The Choice Faced by the Education of Hui Nationality in Modern Times. *Guizhou Ethnic Studies*. 24. General. No. 98. 154-158.
- Ma, J. (2009). Imam Ma Shan Ting in the Religious Dialogue. *The Religious Cultures in the World*, 2009 (1), 14-17.
- Ma, L. X. (2015). Mongol Muslim in the deep gobi desert. *China national news Wechat official account*. retrieved from http://mp.weixin.qq.com/s?src=3×tamp=1495438832&ver=1&signature=UBetfxHK9Qm0xVTKAH-aJLLivcdWAHk3IVxxOgb*gn8GVvVO2xs6s0emrbL6zUdDBJIYKtQUAyZaX*waLwx*68iBtzrXC6UuoK0xA328Tsv4flbtDgEwbgUqIfMPvyuyNCJwd1cJD7P0bwki2kKcJw==

- Ma, M. L. (1996). The formation and lessons of Modern New Education of Ethnic Hui and Salar. *Journal Northwest Minorities University (social science)*. 1996 (2). 90-97.
- Ma, Q. (2002). Historical Reflection of Hui Islamic Culture education of Hui in 20 century. *Journal of the Second Northwest University for Nationalities*. 56 (4). 36-42.
- Ma, X. J. (2012). An Elaboration of the Hui Mosque Education in Henan. *Journal of Beifang University of Nationalities*. 104 (2). 83-87.
- Ma, X. F. (2012). Muslim Communities in Kunming : 1274--2000. *N. W. Journal of Ethnology*. 72 (1), 65-77.
- Ma, Z. Q. (2013). The current situation, problems and countermeasure of the development of private Arabic schools in Ningxia -- taking Litong district of Wuzhong city as an example. *Education and Teaching Research*, 2013 (7). 27-31
- Malik, A., Dhir, A. & Nieminen, M. (2016). Uses and Gratifications of digital photo sharing on Facebook. *Telematics and Informatics*. 33 (2016) 129 – 138.
- Manninen V. J. E. (2017): Sourcing practices in online journalism: an ethnographic study of the formation of trust in and the use of journalistic sources. *Journal of Media Practice*. 18 (2-3), 212-228. DOI: 10.1080/14682753.2017.1375252
- Mandaville, P. (1999) Digital Islam: Changing the Boundaries of Religious Knowledge? *Newsletter 2*. 1999 March.p 22-23 retrieved from <http://isim.leidenuniv.nl>
- Mandaville, P. P. (2007). Globalization and the politics of religious knowledge: pluralizing authority in the Muslim world. *Theory Culture and Society*, 24 (2), 101-115. <https://doi.org/10.1177/0263276407074998>
- Masamha, B., Uzokwe, V. N. E. & Thebe, V. (2017). Women's empowerment in traditional food value chains at the micro level: evidence from cassava smallholder farming in Tanzania. *Agroecology and Sustainable Food Systems* 42 (1), 28-47. DOI: 10.1080/21683565.2017.1325433.
- Matemba, Y. & Addai-Mununkum, R. (2017). These religions are no good – they're nothing but idol worship: misrepresentation of religion in Religious Education at school in Malawi and Ghana. *British Journal of Religious Education*. Published online: 25 May 2017. DOI: 10.1080/01416200.2017.1329706.
- McLoughlin, C., & Lee, J. W. M. (2010). Personalised and self regulated learning in the Web 2.0 era: International exemplars of innovative pedagogy using social software.

Australasian Journal of Educational Technology. 26(1), 28-43. DOI: <https://doi.org/10.14742/ajet.1100>

- Meftah, J.B.T. (2011). The meaning and dialectics of education, teaching, refinement, urbanisation and civilisation: a Khaldounic point of view. *Int. J. Arab Culture, Management and Sustainable Development*, 2 (1), 3–16. <https://doi.org/10.1504/IJACMSD.2011.044892>
- Mehran, G. (2003). The paradox of tradition and modernity in female education in the Islamic Republic of Iran. *Comparative Education Review*, 47 (3), 269-286. DOI: 10.1086/378248
- Mehran, G. (2003). Khatami, Political Reform and Education in Iran. *Comparative Education*, 39 (3), 311-329. <https://doi.org/10.1080/0305006032000134391>
- Meulenaer, S. D., Pelsmacker, P. D. & Dens, N. (2017). Power distance, uncertainty avoidance, and the effects of source credibility on health risk message compliance. *Health Communication*, 33 (3), 291-298. DOI: 10.1080/10410236.2016.1266573.
- Meyersson, E. (2014). Islamic Rule and the Empowerment of the Poor and Pious. *Econometrica*, 82 (1), 229-269. <https://doi.org/10.3982/ECTA9878>
- Milligan, J. A. (2003). Teaching between the cross and the crescent moon: Islamic identity, postcoloniality, and public education in the Southern Philippines. *Comparative Education Review*, 47 (4), 468-492. DOI: 10.1086/379494
- Milligan, J. A. (2006). Reclaiming an Ideal: The Islamization of Education in the Southern Philippines. *Comparative Education Review*, 50 (3) in 50 (3), in W. Kadi & V. Billeh (Eds.) Special Issue on Islam and Education—Myths and Truths (518-527). Chicago. The University of Chicago Press. DOI: 10.1086/503883
- Min, J. Q. (2010). The Present situation and characteristics of contemporary Islam in China. *JISMOR*, 2010(8), 26-36
- Ministry of education of the people's republic of China. (2009). *Education Law of the People's Republic of China*. Retrieved from http://en.moe.gov.cn/Resources/Laws_and_Policies/201506/t20150626_191385.html.
- Moaddel, M. (2002). The study of Islamic culture and politics: an overview and assessment. *Annual Review of Sociology*, 28 (2002), 359-386. <https://doi.org/10.1146/annurev.soc.28.110601.140928>
- Moghadam, V. M. (2002) Islamic feminism and its discontents: toward a resolution of the debate. *Signs*, 27 (4), 1135-1171. DOI: 10.1086/339639

- Moghavvemi, S., Sulaiman, A., Jaafar, N. I. & Kasem, N. (2018). Social media as a complementary learning tool for teaching and learning: The case of YouTube. *The International Journal of Management Education*, 16 (1). 37–42. <https://doi.org/10.1016/j.ijme.2017.12.001>
- Moonen, Y. (2015). *Impressions of Islam in China*. Retrieved from https://www.nordangliaeducation.com/resources/asia/_filecache/f84/454/22086-Islam-in-china.pdf
- Moran, M., Seaman, J. & Tinti-Kane, H. (2011). *Teaching, learning, and sharing: how today's higher education faculty use social media*. Boston Pearson Learning Solutions and Babson Survey Research Group.
- Morgan, W. R. & Armer, J. M. (1988). Islamic and western educational accommodation in a West African society: a cohort-comparison analysis. *American Sociological Review*, 53 (4), 634-639. DOI: 10.2307/2095854
- Mueller, J., Della Peruta, M.R. & Del Giudice, M. (2014) Social media platforms and technology education: Facebook on the way to graduate school, *Int. J. Technology Management*, 66 (4), 358–370. <https://doi.org/10.1504/IJTM.2014.065005>
- Nara, M. (2013) Fragmented yet associated: waqf activities in an urban Hui Muslim internet community. *Inter Faculty*, 4 (2013). Retrieved from <https://journal.hass.tsukuba.ac.jp/interfaculty/article/view/67/127>
- Nauman, S. (2016). Iqbal- education and cultivation of self: a way forward for Muslims of the subcontinent. *Educational Philosophy and Theory*, 50 (4), 326-337. DOI: 10.1080/00131857.2016.1220857.
- National Bureau of Statistics of China. (2010). *The sixth census data*. Retrieved from <http://www.stats.gov.cn/tjsj/pcsj/rkpc/6rp/indexch.htm>.
- Neeley, T. B. & Leonardi, P. M. (2018) Enacting knowledge strategy through social media: Passable trust and the paradox of nonwork interactions. *Strategic Management*, 39 (3). *Special Issue: Strategy Processes and Practices: Dialogues and Intersections* (922-946). DOI: 10.1002/smj.2739.
- Nelson, O. (2010). ICT and educational performance: the inter-relationship of selected critical variables. *International Journal of Instructional Technology and Distance Learning*, 7 (5), 31-44.
- Nelson, M. J. (2009). Dealing with difference: religious education and the challenge of democracy in Pakistan. *Modern Asian Studies*, 43 (3), 591-618. <https://doi.org/10.1017/S0026749X07003423>

- Ning, W. (1985). From mosque education to new education form of Hui-- the huge transformation of the Hui education history. *Social Sciences in Ningxia*. 1985 (1). 27-29.
- Niyozov, S. & Pluim, G. (2009). Teachers' perspectives on the education of Muslim students: a missing voice in Muslim education research. *Curriculum Inquiry*, 39 (5), 637-677. <https://doi.org/10.1111/j.1467-873X.2009.00463.x>
- Noble, H. & Smith, J. (2014). Qualitative data analysis: a practical example. *Evidence-Based Nursing*, 17 (1), 2-3. <http://dx.doi.org/10.1136/eb-2013-101603>
- Noguti, V., Singh, S. & Waller, D. S. (2018). Gender Differences in Motivations to Use Social Networking Sites. In *Social Media Marketing: Breakthroughs in Research and Practice*. (680-695). IGI Global. DOI: 10.4018/978-1-5225-5637-4.ch034
- Norbu & Sun H. F. (2016). A Research of the Ethnic Inter-marriage of Muslim (Hui) Tibetans in Shigatse. *Journal of the University of Tibet*. 2016. No.4.
- Obar, J. A. & Wildman, S. S. (2015). Social media definition and the governance challenge: An introduction to the special issue. *Telecommunications Policy*, 39 (9), 745-750. <http://dx.doi.org/10.2139/ssrn.2647377>
- Osti, L. (2010). The practical matters of culture in pre-madrasa Baghdad. *Oriens*, 38 (1), 145-164. DOI: 10.1163/187783710X536699
- Page, J. T. & Duffy M. E. (2016). What does credibility look like? tweets and walls in U.S. presidential candidates' visual storytelling. *Journal of Political Marketing*. 17 (1), 3-31. DOI: 10.1080/15377857.2016.1171819.
- Panjwani, F. (2016). Islamic education in Britain: new pluralistic paradigms. *British Journal of Religious Education*, 38 (3), 348-350. DOI: 10.1080/01416200.2016.1205843
- Patel, P. & Patel, N. (2017) ICT Pedagogy for Effective Learning, Education and Quality Evaluation. *International Journal of Computer & Mathematical Sciences*. 6 (5), 101-107.
- Park, M. (2018, January 31). Facebook Reports Fourth Quarter and Full Year 2017 Results. *Facebook*. Retrieved from <https://investor.fb.com/investor-news/press-release-details/2018/Facebook-Reports-Fourth-Quarter-and-Full-Year-2017-Results/default.aspx>
- Parker, L. & Raihani, R. (2011). Democratizing Indonesia through education? community participation in Islamic schooling. *Educational Management Administration & Leadership*. 2011 39 (6) 712-732. DOI:

10.1177/1741143211416389.

- Park, N., Kee, K. F., & Valenzuela, S. (2009). Being immersed in social networking environment: Facebook groups, uses and gratifications, and social outcomes. *CyberPsychology & Behavior*, 12. Retrieved on January 10, 2019, from <http://www.liebertonline.com/toc/cpb/0/0>.
- Pelupessy-Wowor, J. (2016). The role of religious education in promoting religious freedom: a mutual enrichment between “My Story,” “Your Story,” and “Our Stories”. *The Review of Faith & International Affairs*, 14 (4), 98-106. DOI: 10.1080/15570274.2016.1248527
- Pentland, D., Forsyth, K., Maciver, D., Walsh, M., Murray, R. & Irvine, L. (2014). Enabling integrated knowledge acquisition and management in health care teams. *Knowledge Management Research & Practice*, 12 (4), 362–374. doi:10.1057/kmrp.2013.13;
- Pérez-Sanagustín M, Nussbaum M., Hilliger I., Alario-Hoyos C., Heller R.S., Twining P. & Tsai C.-C. (2016). Research on ICT in K-12 schools - a review of experimental and surveybased studies in computers & education 2011 to 2015. *Computers & Education*, 104 (C), A1-A15. DOI: 10.1016/j.compedu.2016.09.006.
- Peruta, A. & Shields, A. B. (2016). Social media in higher education: understanding how colleges and universities use Facebook. *Journal of Marketing for Higher Education*, 27 (1), 131-143. DOI: 10.1080/08841241.2016.1212451.
- Pham, S. & Riley, C. (2017, March 17). Banned! 11 things you won't find in China. *CNN*. Retrieved from <http://money.cnn.com/gallery/technology/2016/05/23/banned-china-10/3.html>
- Pinkham, A. M, Kaefer, T. & Neuman, S.B. (2014) Taxonomies support preschoolers’ knowledge acquisition from storybooks. *Child Development Research*. Volume 2014. Article ID 386762. <http://dx.doi.org/10.1155/2014/386762>.
- Pohl, F. (2006). Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds.), Special Issue on Islam and Education—Myths and Truths (389-409). Chicago. The University of Chicago Press
- Pohl, F. (2011). Negotiating Religious and National Identities in Contemporary Indonesian Islamic Education. *Cross Current*. September 2011. 399-414. <https://doi.org/10.1111/j.1939-3881.2011.00189.x>

- Popescu, E. (2012). Providing collaborative learning support with social media in an integrated environment. *World Wide Web*, 17 (2), 199 – 212. DOI 10.1007/s11280-012-0172-6
- Potter, P. B. (2003). Belief in control: regulation of religion in China. *The China Quarterly*, 174. *Religion in China Today* (Jun. 2003), 317- 337. <https://doi.org/10.1017/S0009443903000202>
- Praag, L. V., Agirdag, O., Stevens, P. A. & Houtte, M. V. (2016). The perceived role of Islamic religiosity in minorities' educational success in Belgium. A cure or curse?. *Social Compass*, 63 (4), 529–546. DOI: 10.1177/0037768616663989.
- Prescott, J., Stodart, M., Becket, G. & Wilson, S. (2015): The experience of using Facebook as an educational tool. *Health and Social Care Education*. Published online: 15 Dec 2015. <https://doi.org/10.11120/hsce>.
- Prokop, M. (2003). Saudi Arabia: the politics of education. *International Affairs* 79 (1), 77-89. <https://doi.org/10.1111/1468-2346.00296>
- Punyatoya, P. (2011). New Media: A Critical Introduction. Book review on Lister, M., Dovey, J., Giddings, S., Grant, I. & Kelly, K. (2010). *New Media: A Critical Introduction*. London: Routledge Publication, Retrieved from <http://cw.routledge.com/textbooks/9780415431613/case-studies.asp>
- Redecker, C., Ala-Mutka, K. & Punie, Y. (2010). Learning 2.0: the impact of social media on learning in Europe. *JRC Technical Note*. 2010. Luxembourg: Office for Official Publications of the European Communities.
- Radovanović, D., Hogan, B. & Lalić, D. (2015). Overcoming digital divides in higher education: Digital literacy beyond Facebook. *New media & Society*, 17 (10), 1–17. DOI: 10.1177/1461444815588323.
- Rashid, H. M. & Muhammad, Z. (1992). The sister Clara Muhammad schools: pioneers in the development of Islamic education in America. *The Journal of Negro Education*, 61 (2), African Americans and Independent Schools: Status, Attainment, and Issues (Spring, 1992), 178-185. DOI: 10.2307/2295414
- Reichmuth, S. (1989). New Trends in Islamic Education in Nigeria: A Preliminary Account. *Die Welt des Islams, New Series*, Bd. 29, Nr. 1/4 (1989), 41-60. DOI: 10.2307/1570982
- Reichmuth, S. (1996). Education and the growth of religious associations among Yoruba Muslims: the Ansar-Ud-Deen society of Nigeria. *Journal of Religion in Africa*, 26 (4), 365-405. DOI: 10.2307/1581838

- Rissanen, I. & Sai, Y. (2017). A comparative study of how social cohesion is taught in Islamic religious education in Finland and Ireland. *British Journal of Religious Education*, DOI: 10.1080/01416200.2017.1352487.
- Rizvi, F. (2004). Debating globalization and education after September 11. *Comparative Education*, 40 (2), Special Issue (28): Postcolonialism and Comparative Education (May 2004), (157-171). <https://doi.org/10.1080/0305006042000231338>
- Robinson, F. (1993). Technology and religious change: Islam and the impact of print. *Modern Asian Studies*, 27 (1), Special Issue: How Social, Political and Cultural Information Is Collected, Defined, Used and Analyzed (Feb. 1993), (229-251). <https://doi.org/10.1017/S0026749X00016127>
- Rohde, A. (2013). Change and continuity in Arab Iraqi education: Sunni and Shi'i discourses in Iraqi text books before and after 2003. *Comparative Education Review*, 57 (4), 711-734.
- Rosenthal, S. (2017). Motivations to seek science videos on YouTube: free-choice learning in a connected society. *International Journal of Science Education, Part B Communication and Public Engagement*. 8 (1), 22-39. DOI: 10.1080/21548455.2017.1371357
- Ruggiero, T. E. (2000). Uses and Gratifications Theory in the 21st Century. *MASS COMMUNICATION & SOCIETY*. 2000, 3(1), 3–37
- Sahu, B. Jeffery, P. & Nakkeeran, N. (2017). Barriers to higher education: commonalities and contrasts in the experiences of Hindu and Muslim young women in urban Bengaluru. *Compare: A Journal of Comparative and International Education*, 47 (2), 177-191. DOI: 10.1080/03057925.2016.1220825.
- Saleh, A. G. & Sadiq, H. (2013). Information needs and seeking behavior of Muslim clerics in relation to preaching in Nigeria. *International Journal of Library and Information Science*. Vol. 5(3), pp. 55-67, March 2013. DOI: 10.5897/IJLIS12.003
- Saleh, A. G. & Sadiqb, H. (2012). The influence of denominational affiliations on the information seeking behavior of the Ulama in Borno State, Nigeria. *Annals of Library and Information Studies*. Vol. 59, June 2012, pp. 79-89.
- Salem, Z. (2016). The Religion of Social Media: When Islam Meets the Web. Honors Research Projects. 252. http://ideaexchange.uakron.edu/honors_research_projects/252
- Salmons, J. (2015). *Qualitative Online Interview: Strategies, Design and Skills* (Second Edition). Washington DC.SAGE Publication, Inc.

- Samaie, M. & Malmir, B. (2017). US news media portrayal of Islam and Muslims: a corpus-assisted critical discourse analysis. *Educational Philosophy and Theory*, 49 (14), 1351-1366. DOI: 10.1080/00131857.2017.1281789.
- Schmidt, A. M. MPH, Ranney, L. M. PhD, Pepper, PhD, J. K. MPH & Goldstein, A. O. MD, MPH. (2016). Source Credibility in Tobacco Control Messaging. *Tobacco Regulatory Science*, 2(1), 31-37. DOI: <http://dx.doi.org/10.18001/TRS.2.1.3>.
- Scribner, S. & Cole, M. (1973). Cognitive Consequences of Formal and Informal Education. *Science, New Series*, 182 (4112), 553-559.
- Secor, A. J. (2002). The Veil and Urban Space in Istanbul: women's dress, mobility and Islamic knowledge. *Gender, Place and Culture*, 9 (1), 5-22. DOI 10.1080/09663690120115010
- Seo, H. & Lim, J. (2010) A comparative study on source credibility and use in multinational nuclear talks. *Asian Journal of Communication*, 20 (4), 440-455. DOI: 10.1080/01292986.2010.496861
- Selwyn, N. (2007). Web 2.0 applications as alternative environments for informal learning — A critical review. *OECD CERIKERIS International expert meeting*.
- Shao, G. S. (2009) Understanding the appeal of user-generated media: a uses and gratification perspective. *Internet Research*. Vol. 19 No. 1, 2009. pp. 7-25. DOI 10.1108/10662240910927795
- Shavit, U. (2016). Ramadan in Iceland: A Tale of Two Mosques. *Islam and Christian-Muslim Relations*, 27 (4), 397-417. DOI: 10.1080/09596410.2016.1148392.
- Shavarini, M. K. (2006). Wearing the veil to college: the paradox of higher education in the lives of Iranian women. *International Journal of Middle East Studies*, 38 (2), 189-211. <https://doi.org/10.1017/S0020743806412319>
- Shearer, E. & Gottfried, J. (2017). News use across social media platforms 2017. *Pew Research Center Journalism & media*, September 5, 2017. Retrieved from <http://www.journalism.org/2017/09/07/news-use-across-social-media-platforms-201>
- Shimbo, A. (2017) The lifestyle transformation of Hui Muslim women in China: a comparison of modern and Islamic education. *Journal of Contemporary East Asia Studies*, 6 (1), 42-61. <https://doi.org/10.1080/24761028.2017.1312756>
- Shirazi, F. (2012). Information and communication technology and women empowerment in Iran. *Telematics and Informatics*. 29 (2012), 45-55. DOI:10.1016/j.tele.2011.02.001

- Shu, X. L. (2004). Education and gender egalitarianism: the case of China. *Sociology of Education*, 77 (4), 311-336. <https://doi.org/10.1177/003804070407700403>
- Skinner, D. E. (1976). Islam and Education in the Colony and Hinterland of Sierra Leone (1750-1914). *Canadian Journal of African Studies*, 10 (3), 499-520. <https://doi.org/10.1080/00083968.1976.10803768>
- Smith, R. G. (1973). Source credibility context effects. *Speech Monographs*, 40 (4), 303-309. DOI: 10.1080/03637757309375808.
- Solhjoo, N., Naghshineh, N., Fahimnia, F. & Ameri-naeini, A. R. (2018). Interventions to assist pet owners in online health information seeking behaviour: a qualitative content analysis literature review and proposed model. *Health Information & Libraries Journal*. DOI: 10.1111/hir.12236.
- South China Morning Post. (2018, January 17). Muslim children in Chinese county banned from attending religious events over break. *South China Morning Post*. Retrieved from <http://www.scmp.com/news/china/society/article/2128670/Muslim-children-chinese-county-banned-attending-religious-events>
- Sparks, C. (2010). China's Media in Comparative Perspective. *International Journal of Communication*, 4 (2010), Feature 552–566.
- Spink, A., Wilson, T.D., Ford, N., Foster, A. & Ellis, D. (2002). Information-Seeking and Mediated Searching Part 1. Theoretical Framework and Research Design. *Journal of the American Society for Information Science and Technology*. Vol. 53. No. 9. pp. 695–703.
- Statista.com (2008). Most popular social networks worldwide as of April 2018, ranked by number of active users (in millions). *The Statistics Portal*. Retrieved from <https://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/>
- Steadman, R. H., Coates, W.C., Huang, Y. M., Matevosian, R., Larmon, B. R., McCullough, L., Ariel, D. (2006). Simulation-based training is superior to problem-based learning for the acquisition of critical assessment and management skills. *Critical Care Medicine*, 34 (1), 151-157. DOI: 10.1097/01.CCM.0000190619.42013.94
- Swigger, N. (2013). The Online Citizen: Is Social Media Changing Citizens' Beliefs About Democratic Values? *Political Behavior*, 35 (3), 589-603. DOI 10.1007/s11109-012-9208-y
- Tackett, S., Slinn, K., Marshall, T., Gaglani, S., Waldman, V. & Desai, R. (2018).

Medical Education Videos for the World: An Analysis of Viewing Patterns for a YouTube Channel. *Academic Medicine: Journal of the Association of American Medical Colleges*, 02 Jan 2018. DOI: 10.1097/ACM.0000000000002118

Thai, N. (2017, October). 10 Most Popular Social Media Sites in China (2018 Updated). *Dragon Social*. Retrieved from <https://www.dragonsocial.net/blog/social-media-in-china/>

Tan, C. (2007). Islam and citizenship education in Singapore: challenges and implications. *Education, Citizenship and Social Justice*, 2 (1), 23–39. DOI 10.1177/1746197907072124.

Tawil, S. (2006). Qur’anic Education and Social Change in Northern Morocco: Perspectives from Chefchaouen. *Comparative Education Review*, 50 (3), in W. Kadi & V. Billeh (Eds.), Special Issue on Islam and Education—Myths and Truths (496-517). Chicago. The University of Chicago Press.

The National People’s Congress of the People’s Republic of China. (2004). *Constitution of the People's Republic of China* (Full text after amendment on March 14, 2004). Retrieved from http://www.npc.gov.cn/englishnpc/Constitution/2007-11/15/content_1372964.htm.

The World Bank. (Nd.a). Retrieved from <http://data.worldbank.org/indicator/IT.NET.USER.ZS>.

The World Bank. (nd.b). Retrieved from <http://data.worldbank.org/indicator/IT.CEL.SETS.P2>).

The World Bank Group. (2002). *Information and communication technologies a world bank group strategy*. Washington, D.C. The International Bank for Reconstruction and Development

World Bank. (2003). *ICT and MDGs: a World Bank Group Perspective (English)*. Washington, DC: World Bank. <http://documents.worldbank.org/curated/en/538451468762925037/ICT-and-MDGs-a-World-Bank-Group-Perspective>

Thon, F. M. & Jucks, R. (2016). Believing in expertise: how authors’ credentials and language use influence the credibility of online health information. *Health Communication*, 32 (7), 828-836. DOI: 10.1080/10410236.2016.1172296.

Tibenderana, P. K. (1983). The Emirs and the Spread of Western Education in Northern Nigeria. 1910-1946. *The Journal of African History*, 24 (4), 517-534. <https://doi.org/10.1017/S0021853700028036>

- Tibenderana, P. K. (1985). The beginnings of girls' education in the native administration schools in Northern Nigeria, 1930-1945. *The Journal of African History*, 26 (1), 93-109. <https://doi.org/10.1017/S0021853700023100>
- Timmerman, C. (2000). Secular and Religious Nationalism among Young Turkish Women in Belgium: Education May Make the Difference. *Anthropology & Education Quarterly*, 31 (3), 333-354. <https://doi.org/10.1525/aeq.2000.31.3.333>
- Twining, P. (2007). Discussing ICT, aspirations and targets for education: international perspectives. *Int. J. Knowledge and Learning*, 3 (2/3), 154–170. <https://doi.org/10.1504/IJKL.2007.015549>
- Tondeur, J., Aesaert, K., Pynoo, B., Braak, J. V., Fraeyman, N. & Erstad, O. (2015). Developing a validated instrument to measure preservice teachers' ICT competencies: Meeting the demands of the 21st century. *British Journal of Educational Technology (2015)1-25*. DOI:10.1111/bjet.12380.
- Tandoc, E. C. (2018). Tell Me Who Your Sources Are: Perceptions of news credibility on social media. *Journalism Practice*. published online: 12 January 2018. DOI: 10.1080/17512786.2017.1423237.
- Tinio, V. L. (2003). *ICT in Education*. United Nations Development Programme Bureau for Development Policy.
- Tsang, M. C. (2000). Education and National development in China since 1949: Oscillating Policies and Enduring Dilemmas. *China Review 2000*. 579-618
- Torabi, F. & Abbasi-Shavazi, M. J. (2016). Women's education, time use and marriage in Iran. *Asian Population Studies*, 12 (3), 229-250. DOI: 10.1080/17441730.2016.1176806.
- Tubaishat, A, and Tawalbeh, L. I. (2014). Effect of cardiac arrhythmia simulation on nursing students' knowledge acquisition and retention. *Western Journal of Nursing Research*, 37 (9), DOI: 10.1177/0193945914545134.
- Umeogu, B. (2012). Source Credibility: A Philosophical Analysis. *Open Journal of Philosophy*, 2 (2), 112-115. Published Online May 2012. <http://dx.doi.org/10.4236/ojpp.2012.22017>
- Umoh, G. I. & Amah, E. (2013) Knowledge acquisition and organizational resilience in Nigerian manufacturing organizations. *Information and Knowledge Management*, 3 (9), 56-64.
- UN NEWS CENTER. (2005, April 13). Information technology must be used to promote development, Annan tells UN forum. *UN news*. Retrieved from

<http://www.un.org/apps/news/story.asp?NewsID=13961&Cr=information&Cr1=technology>

- Venkatesh, V., Morris, M.G., Davis, G.B. & Davis, F.D. (2003), User acceptance of information technology: toward a unified view. *MIS Quarterly*, 27 (3), 425-478. DOI: 10.2307/30036540
- Vaismoradi, M., Jones, J., Turunen, H. & Snelgrove, S. (2016). Theme development in qualitative content analysis and thematic analysis. *Journal of Nursing Education and Practice*, 6 (5), 100-110. DOI: 10.5430/jnep.v6n5p100
- Voivonta, T. & Avraamidou, L. (2018). Facebook: a potentially valuable educational tool? *Educational Media International*, 55 (1), 34-48. DOI: 10.1080/09523987.2018.1439708
- Voorn, R.J.J. & Kommers, P.A.M. (2013). Social media and higher education: introversion and collaborative learning from the student's perspective, *Int. J. Social Media and Interactive Learning Environments*, 1 (1), 59-73. <https://doi.org/10.1504/IJSMILE.2013.051650>
- Vu, M., Muhammad, H., Peek, M. E. & Padela, A. I. (2017). Muslim women's perspectives on designing mosque-based women's health interventions—an exploratory Qualitative Study. *Women & Health*, 58 (3)334-346 DOI: 10.1080/03630242.2017.1292344
- Waghid, Y. & Smeyers, P. (2014) Re-envisioning the future: democratic citizenship education and Islamic education. *Journal of Philosophy of Education*, 48 (4), 539-558. <https://doi.org/10.1111/1467-9752.12118>
- Waghid, Y. & Davids, N. (2014). Muslim Education and its (In)commensurability with Multiculturalism: some thoughts on the imaginative madrassah. *Policy Futures in Education*, 12(1), 124-130. <https://doi.org/10.2304/pfie.2014.12.1.124>
- Wainscott, A. M. (2015). Defending Islamic education: War on Terror discourse and religious education in twenty-first-century Morocco. *The Journal of North African Studies* 20 (4), 635-653. DOI: 10.1080/13629387.2015.1041108.
- Wang, Y. L. (1989). The Historical Function of Hui Education. *Journal of The Central University for Nationalities*. 1989 (1). 25-32.
- Wang, W., Wise, C. Baric, T., Black, M. L. & Bittles, A.H. (2003). The origins and genetic structure of three co-resident Chinese Muslim populations: the Salar, Bo'an and Dongxiang. *Hum Genet* 113 (4), 244-252. DOI 10.1007/s00439-003-0948-y

- Wagner, D. A., Day, B., James, T., Kozma, R.B. Miller, J. & Unwin, T. (2005) *Monitoring and Evaluation of ICT in Education Projects: A Handbook for Developing Countries*. Pre-publication draft for circulation at the World Summit on the Information Society. (Tunis, November 2005). Washington, The World Bank
- Wan Abdul Rahim, W. M. I., Nor Laila, M. N., Shafie, M. (2006). Towards Conceptualization of Islamic User Interface for Islamic Website: An Initial Investigation. *Proceedings of the International Conference on Information & Communication Technology for the Muslim World (ICT4M)*, Kuala Lumpur, Malaysia, 21-23rd November 2006.
- Wan, ZH. X. & Li, Q. (2005). Investigation of Mosque Education in Lanzhou. *Studies in World Religions*, 2005 (2), 104-111.
- Wan, N. H., Wan, J. & Jusoff, K. (2009). Using multimedia in teaching Islamic studies. *Journal Media and Communication Studies*, 1(5), 086-094.
- Wen, F. & Gao, Sh.G. (2014). On Evolution and Characteristics of Ningxia Hui Mosque Education in Modern Times. *Journal of Chengdu Normal University*, 30 (10). <http://www.academicjournals.org/jmcs>
- Westerman, D., Spence, P. R. & Heide, B. V. D. (2012). A social network as information: The effect of system generated reports of connectedness on credibility on Twitter. *Computers in Human Behavior* 28 (2012) 199–206. DOI:10.1016/j.chb.2011.09.001
- Wheeler, K. R.. (2014). Remixing images of Islam the creation of new Muslim women subjectivities on YouTube. *Heidelberg Journal of Religions on the Internet. online – 6* (2014). DOI: <http://dx.doi.org/10.11588/rel.2014.0.17364>
- Wheless, L. R. (1973). Effects of explicit credibility statements by more credible and less credible sources. *Southern Speech Communication Journal*, 39 (1), 33-39. DOI: 10.1080/10417947309372214.
- Williams, M. D., Rana, N. P. & Dwivedi, Y. K. (2015). The unified theory of acceptance and use of technology (UTAUT): a literature review. *Journal of Enterprise Information Management*, 28 (3), 443-488. <http://dx.doi.org/10.1108/JEIM-09-2014-0088>
- Xie, Y., Tong, Y. P. & Yang, F. G. (2017). Does ideological education in China suppress trust in religion and foster trust in government? *Religions* 8 (5), 94; DOI:10.3390/rel8050094.
- Xinhua. (2017, May 3). China issues regulation on online news service. *Xinhuanet*.

Retrieved from http://news.xinhuanet.com/english/2017-05/03/c_136251798.htm.

- Wilson, T. D. (1981). On User Studies and Information Needs. *Journal of Documentation*, vol.37. No.1. p3-15. <http://dx.doi.org/10.1108/eb026702>.
- Wilson, T.D. (1999). Models in information behaviour research. *Journal of Documentation*, vol. 55, no. 3, June 1999, pp. 249–270.
- Wilson, T. D. (2000) Human Information Behavior. *Information Science Special issue on Information Science Research*. Vol.3 No.2. 2000.
- Wilson, M. L., Schraefel, M. C. & White, R. W. (2009). Evaluating Advanced Search Interfaces Using Established Information-Seeking Models. *Journal of the American Society for Information Science and Technology*. Vol.60 No.7. pp. 1407–1422.
- Winters. C. A. (1984). Contemporary Trends in Traditional Chinese Islamic Education. *International Review of Education*, 30 (4), 475-479.
- Winter, S. & Kramer, N. (2014). A Question of Credibility - Effects of Source Cues and Recommendations on Information Selection on News Sites and Blogs. *Communications: The European Journal of Communication Research* 39 (4), 435–456. doi:10.1515/commun-2014-0020.
- Xiong, P. (2014). Freedom of religion in China under the current legal framework and foreign religious bodies, 2013(1) *BYU Law Review*. 605 (2014).
- Xu, B. (2014, September 25). Media Censorship in China. *Council on Foreign Relations*. Retrieved from <http://www.cfr.org/china/media-censorship-china/p11515> .
- Yang, F. G. (2014). What about China? Religious Vitality in the Most Secular and Rapidly Modernizing Society. *Sociology of Religion*, 75 (4), 564-578. DOI: 10.1093/socrel/sru062
- Yang, X.; Pan, B., Evans, J. A. & Lv, B. (2015). Forecasting Chinese tourist volume with search engine data. *Tourism Management*, 46 (2015), 386-397. <https://doi.org/10.1016/j.tourman.2014.07.019>
- Yang, Z. J., Aloe, A. M., & Feeley, T. H. (2014). Risk Information Seeking and Processing Model: A Meta-Analysis. *Journal of Communication*. Vol.64 (2014) pp.20–41.
- Younis, T. & Hassan, G. (2017). Changing identities: a case study of western Muslim converts whose conversion revised their relationship to their national Identity.

Journal of Muslim Minority Affairs, 37 (1). 30-40. DOI: 10.1080/13602004.2017.1294377.

Zaman, M. Q. (1999). Religious education and the rhetoric of reform: the madrasa in British India and Pakistan. *Comparative Studies in Society and History*, 41 (2), 294-323.

Zang L.J, Cao C, Cao, Y. N., Wu, Y. M. & Cao, C. G. (2013). A survey of commonsense knowledge acquisition. *Journal of Computer Science and technology* 28(4), 689-719. July 2013. DOI 10.1007/s11390-013-1369-6.

Zbon, A. M. O. A. & Smadi, S. M. (2017). The role of the family in the emotional growth of the adolescent in light of the Islamic education. *International Journal of Adolescence and Youth*, 22 (1), 78-92, DOI: 10.1080/02673843.2015.1124792.

Zembylas, M. & Loukaidis, L. (2016). Emerging relationships between religious education and citizenship education: teachers' perceptions and political dilemmas in Cyprus. *British Journal of Religious Education*, 40 (2), 169-181. DOI: 10.1080/01416200.2016.1209459.

Zhaxi L. ZH. (2014). Ethnic and Religion: overlap, or comprise, or beyond? The Ethnic Identity of Tibetan Hui. *Qinghai Social Sciences*, 2014 (4). 123-127.

Zhao, W. D. (2004a). An Inquire into the Cause of Formation of "Bai Hui" Nationality in Dengchuan Bazi of Yunnan Dali. *Journal of the Second Northwest University for Nationalities*. 2004 (4). 63-67

Zhao, W. D. (2004b). Ethnic Costumes and Ethnic Identity-- the Anthropology research on Bai Hui. *Studies in National Art*. 2004 (5). 24-28.

Zhou, X. F. (2002) Sufism and Islam in Ming and Qing Dynasties. *Journal of the Second Northwest University for Nationalities*. 2002 (1). 23-34.



25 July 2017

TO WHOM IT MAY CONCERN,

REQUEST FOR YOUR ATTENTION AS A CONVERT CHINESE MUSLIM

Mrs. MA TING (Matric Number: 900748) is a graduate student under my supervision at School of Multimedia Technology and Communication, Universiti Utara Malaysia.

As part of her Doctor of Philosophy (PhD) research work, she will be conducting a semi structured interview to explore your perception of Islamic knowledge acquisition through new media. The results from her study will be beneficial in understanding the role of new media in disseminating and impacting Islamic knowledge among covert Muslim. As such, your co-operation is highly important and appreciated.

I will be glad if she is given the adequate support and attention in order for her to get the information needed. Your responses will be treated with utmost confidentiality and for the purpose of this research only.

Principal Researcher: MA TING (mt0999@foxmail.com)

Main supervisor: Dr. Romlah Ramli (romlah@uum.edu.my)

Co supervisor: Dr. Nik Adzrieman Abdul Rahman (adzrieman@uum.edu.my)

Yours Faithfully,

Dr. Romlah Ramli
School of Multimedia Technology and Communication,
College of Arts and Science,
Universiti Utara Malaysia



敬启者

恳请您以归信穆斯林身份的关注

马婷女士（学号：900748）目前就读于马来西亚北方大学多媒体技术与传播系。我是她的博士研究生导师。

作为她博士论文研究的一部分，马婷女士计划对您进行一次访谈，了解您对归信穆斯林通过新媒体获取伊斯兰知识的观点和看法，她最终的研究成果将有益于理解新媒体在伊斯兰知识传播与影响中的作用。因此，您的合作至关重要，我们特此表示感谢。

如果您愿意给予马婷女士充分支持，帮其获得所需信息，我将不胜感谢，同时我们保证您所提供的信息将仅用于本次学术研究，并对其绝对保密。

博士研究生：马婷 (mt0999@foxmail.com)

首席导师：Dr. Romlah Ramli (romlah@uum.edu.my)

第二导师：Dr. Nik Adzrieman Abdul Rahman (adzrieman@uum.edu.my)

顺颂时祺！

Dr. Romlah Ramli
多媒体技术与传播系
艺术与科技学院
马来西亚北方大学
2017年7月25日

Interview Consent Letter

New media and Islamic knowledge Acquisition of Covert Chinese Muslim

I hereby grant MA TING the permission to document this interview through audio recording and transcription of the oral interview as part of her PhD research at School of Multimedia Technology and Communication, Universiti Utara Malaysia. The purpose and the topic of the interview has been explained to me. On this basis I agree to participate as a subject in the research, and I consent to publication of the results of the project with the understanding that my anonymity will be preserved. I understand also that I may withdraw from the project, including withdrawal of any information I have provided in seven days' time from the interview date.

The image shows the official seal of Universiti Utara Malaysia (UUM) on the left, which is a circular emblem with a shield in the center. To the right of the seal is a large, light grey watermark of the letters 'UUM'. Below the watermark, the text 'Signature of the Interviewee' is written in a standard font, positioned over a horizontal line that serves as a signature line.

Signature of the Interviewee

Name

ID: _____(This number will be recorded with your data so we can withdraw it at your request)

受访同意书

新媒体与归信穆斯林的伊斯兰知识获取

兹在此同意马婷通过录音记录此次访谈，并将录音转录为书面文本，作为其在马来西亚北方大学多媒体技术与传播系博士研究论文的一部分。此次访谈的目的和性质我已经清楚获悉。基于此，我同意参与此次研究，我也同意此次研究结果的公开发表，并知悉访谈内容将以匿名形式使用。我也清楚我可以从此项研究中退出，包括访谈结束后的七天期限内撤回所有提供的信息。

签名

姓名

编号: _____(这个号码将被用于记录您提供的信息，您可以在七天期限内要求撤出。

Appendix 5: Interview guide in English



INTERVIEW GUIDE

The interviewer will, firstly, provide explanations about objectives of the research to respondents /interviewee .

The purpose of this study:

- a. To understand the factors that make the Chinese convert Muslim to use new media for Islamic knowledge acquisition.
- b. To explore the content of religious knowledge that the Chinese convert Muslim acquiring through new media
- c. To analysis the credibility of source when the Chinese convert Muslim acquiring Islamic Knowledge through new media.

I would like to begin by thanking you for taking the time to help me with my research study. Our discussion should take about 60 minutes. As I mentioned in my call, the purpose of our study is to further understand the Islamic religious knowledge acquisition of Chinese convert Muslim through new media. In our discussions, we will be talking about various facets of your Islamic knowledge acquisition through new media

If it is okay with you, I would like to audio tape our discussion to help ensure accuracy. The audiotape will only be used to help us write our report on the findings from this study and it will be securely stored. Besides me, the only other individuals who will listen to the recording and/or read the transcript are the co-investigators of this study: Dr. Romlah Ramli and Dr. Nik Adzrieman. As soon as we finish our report, the tape will be destroyed. Would it be okay if I audio-tape this conversation?

I want to remind you that participation in this study is voluntary. Our discussion today is confidential in nature and your name will not be used in our report or any other papers that come from this study. I also have a form for you to complete which gives me consent to interview you. Please take a few minutes to read it and then sign and date where indicated. Do you have any questions before we begin?

1. Would you please tell me about your convert experience? (ice-breaking question)
2. what kinds of new media channel you used for you Islamic knowledge acquisition? *(This will help the interviewee warm up)*

3. Can you tell me why you choose these new media channels?
 - a. **Probe:** what is the reasons that make you choose these new media channels?
 - b. **Probe:** can you tell me why you more prefer these media channels?

4. Can you tell me what kinds of knowledge you acquiring through new media?
 - a. **Probe:** did you learn how to pray from these new media channel?

5. How you judge the credibility of the Islamic knowledge source?
 - a. **Probe:** can you tell me why you trust this new media platform?
 - b. **Probe:** can you tell me why you trust this content is correct ?

6. Is there anything else that we have not talked about today that you would like to add?
Related to your experience of acquiring Islamic knowledge through new media?

SUMMARY

The interviewer will summarize the key points of the discussion. Then, the interviewer will ask if the respondents have any changes or additions?

CONCLUSION

Once again, thank you for your time and participation today. Your comments will be very helpful to our study. If you have any questions, please do not hesitate to contact me at: mt0999@foxmail.com

Thank you so much for your kind cooperation and valuable time.

Appendix 6: Interview guide in Chinese



访谈大纲

首先，访谈者将向受访者解释此项研究的研究目的。

此项研究的目的:

- d. 了解中国归信穆斯林获取伊斯兰知识的新媒体渠道以及影响因素
- e. 揭示中国归信穆斯林通过新媒体获取的伊斯兰知识的内容
- f. 分析中国归信穆斯林通过新媒体获取的伊斯兰知识来源的可信度

首先非常感谢您抽出您宝贵的时间支持我的研究课题，我们的访谈大约持续半个小时到一个小时时间。正如我在先前的联系中说到的，此项研究的目的是进一步了解中国归信穆斯林通过新媒体获取伊斯兰知识，在我们的访谈中，我们将讨论通过新媒体获取伊斯兰知识的各个方面。

如果您同意，我将对访谈过程进行录音以确保其准确性。录音仅用于帮助我们撰写此项研究结果的报告，语音将被妥善保管。除了我之外，只有另外两位可以听录音或者阅读文字记录，他们是我的两位导师：**Romlah Ramli** 博士和 **Nik Adzrieman** 博士。在我们完成研究结果报告的撰写之后，录音将予以销毁。那么请问我可以录音吗？

请允许我提醒您访谈的参与是自愿的。我们今日的访谈都将予以保密，您的真实姓名不会出现在任何我们的研究报告或者基于此项研究的其他论文之中。我也有一份受访同意书，请花几分钟时间读一读，并签署您的姓名。在我们访谈开始之前，请问您还有其他问题要问吗？

1. 请您讲讲您的归信经历是怎样的？（破冰问题）
2. 您在获取伊斯兰知识的过程中使用那些新媒体平台呢？（这是为了帮助受访者进入研究主题）

3. 您能告诉我为什么您选择了这些新媒体平台吗？

- a. 深入问题： 是什么愿意使您选择了这些新媒体平台？
- b. 深入问题： 您能告诉我为什么您更喜欢这些新媒体平台？

4. 您能告诉我您通过这些新媒体平台获取了那些方面的伊斯兰知识吗？
- a. 深入问题： 您会通过这些新媒体平台去学习怎么礼拜吗？

5. 您如何判断这些伊斯兰知识来源的可信度？
- a.深入问题： 您能告诉我您为什么信任这些新媒体平台吗？
- b. 深入问题： 您能告诉我您为什么相信这些伊斯兰知识的内容是准确的呢？

6. 关于您自身通过新媒体获取伊斯兰知识这一点，您还有什么其他的想说的，而我们之前没有谈论到的吗？

SUMMARY

访谈者将总结讨论的要点，然后询问受访者是否有要改变和增加的？

CONCLUSION

再次感谢您的时间和参与，您的访谈内容将对我的研究起到很大的帮助。如果您有任何问题，
请通过邮件联系我： mt0999@foxmail.com

非常感谢您宝贵的时间和友善的合作。